

Orthodox Eastern Church, Russian.

Patriarch



THE JOURNAL
OF THE MOSCOW
PATRIARCHATE



SYNAXIS OF THE MOST HOLY THEOTOKOS
(The Praise of the Most Holy Theotokos)

Rostov-Suzdal icon, 15th century

OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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CHRISTMAS GREETINGS from His Holiness Patriarch PIMEN of Moscow and All Russia

To His Holiness DIMITRIOS I, Archbishop
of Constantinople the New Rome, Ecumenical Patriarch

Your Holiness,

On this solemn and joyful Feast of the Nativity of Our Lord Jesus Christ we send Your Holiness our sincere good wishes and fraternal greetings.

Today the thoughts of all Christians are turned towards the Bethlehem cave where in humbleness the Holy Infant was born that the world through Him might be saved (Jn. 3. 17), and we hear the solemn splendour of the angels' song: Glory to God in the highest, and on earth peace, good will toward men (Lk. 2. 14).

In sending Your Holiness this Christmas greeting with profound love, we sincerely wish you the unbounded mercies and abundant help of the Saviour of the World and our Lord in your work in God's pastures.

May Christ bless us in the coming year of His goodness.

+PIMEN, Patriarch of Moscow and All Russia

Christmas, 1975/1976

His Holiness Patriarch PIMEN of Moscow and All Russia sent similar Christmas greetings to the Primates of the Orthodox Churches:

His Beatitude NICHOLAS VI, Pope and Patriarch of Alexandria and All Africa; Alexandria

His Beatitude ELIAS IV, Patriarch of Antioch the Great and All the East; Damascus

His Beatitude BENEDICTOS I, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem

His Holiness and Beatitude DAVID V, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi

His Holiness GERMAN, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade

His Beatitude JUSTINIAN, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Wallachia, Archbishop of Bucharest; Bucharest

His Holiness MAKSIM, Patriarch of Bulgaria; Sofia

His Beatitude MAKARIOS, Archbishop of New Justiniana and All Cyprus; Nicosia

His Beatitude SERAPHIM, Archbishop of Athens and All Hellas; Athens

His Beatitude VASILYIY, Metropolitan of Warsaw and All Poland; Warsaw

His Beatitude DOROTEJ, Metropolitan of Prague and All Czechoslovakia; Prague

His Beatitude IRENEY, Archbishop of New York, Metropolitan of All America and Canada; New York

His Eminence DAMIANOS, Archbishop of Sinai, Pharan and Raitha; Cairo

His Eminence **PAUL**, Archbishop of Karelia and All Finland; Kuopio
His Eminence **THEODOSIUS**, Archbishop of Tokyo, Metropolitan of All
Japan; Tokyo

*His Holiness Patriarch PIMEN of Moscow and All Russia also sent Christmas
greetings to:*

His Holiness Pope **PAUL VI**; Vatican City

His Holiness **VAZGEN I**, Supreme Patriarch-Catholicos of All Armenians; Echmiadzin
His Holiness **SHENUDA III**, Pope of Alexandria and Patriarch of St. Mark's See in All
Africa and Middle East; Cairo

His Holiness Abuna **THEOPHilos**, Patriarch of the Ethiopian Church; Addis Ababa

His Beatitude Mar **BASELIUS MATHEWS I**, Catholicos of the East; Kottayam

His Holiness Mar **IAKOVOS III**, Patriarch of Antioch and All the East; Damascus

His Grace Dr. **DONALD COGGAN**, Archbishop of Canterbury, Primate of All England and
Metropolitan; London

His Grace Dr. **JOHN M. ALLIN**, Presiding Bishop of the Episcopal Church; New York

His Grace Dr. **MARINUS KOK**, Archbishop of Utrecht; Utrecht

The Rev. Dr. **PHILIP POTTER**, General Secretary of the World Council of Churches;
Geneva

*His Holiness Patriarch PIMEN of Moscow and All Russia also sent Christmas
greetings to:*

Monsignor **JUOZAS PLETKUS**, Bishop of Tubia, Apostolic Administrator; Telšiai

Monsignor **JUOZAS MATULAITIS-LABUKAS**, Bishop of Mopta, Apostolic Administrator;
Kaunas

Monsignor **JULIAN VAIVODS**, Bishop of Great Makriana, Apostolic Administrator; Riga

Archbishop **JANIS MATULIS** of the Evangelical Lutheran Church in Latvia; Riga

Archbishop **ALFRED TOOMING** of the Evangelical Lutheran Church in Estonia; Tallinn

A. E. KLIMENKO, Chairman of the All-Union Council of Evangelical Christian
Baptists;

*His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas
greetings to:*

The Most Reverend **NIKODIM**, the Old Believers Archbishop of Moscow and All Russia;
Moscow

The Most Reverend **PAVEL**, Archbishop of Novozybkov, Moscow and All Russia of the
Old Orthodox Christian Believers; Novozybkov

G. I. DERYUGIN, Chairman of the Moscow Community of Christian Old Believers of
the Pomorye Communion; Moscow

L. S. MIKHAILOV, Chairman of the Grebenshchikovskaya Community of Old Believers
in Riga; Riga

I. I. EGOROV, Chairman of the Supreme Old Believers Council in the Lithuanian SSR;
Vilnius

M. I. CHUVANOV, Chairman of the Moscow Transfiguration Community of Old Believers;
Moscow

TELEGRAM FROM NICOSIA

HIS BEATITUDE PATRIARCH PIMEN OF RUSSIA

Moscow

Expressing heartfelt gratitude to Your Respected Beatitude for kind
greetings on the 15th anniversary of the independence of the Republic of
Cyprus. Fervently praying to our Lord to grant you good health and
abundant strength in your primatial labours.

Archbishop **MAKARIOS** of Cyprus

October 15, 1975

Telegrams in reply expressing thanks for good wishes on the occasion of Independence
Day were received from Archbishop Makarios of Cyprus by Metropolitan Nikodim of Lenin-
grad and Novgorod and Metropolitan Yuvenaliy of Tula and Belev.

Congratulations to ALEKSEI NIKOLAYEVICH KOSYGIN Chairman of the USSR Council of Ministers

Allow me, highly esteemed Aleksei Nikolayevich, on behalf of the Russian Orthodox Church, the Holy Synod, her episcopate, clergy and believers and myself to cordially greet you and the government headed by you on the 58th anniversary of the Great October Socialist Revolution. On this national holiday we, as citizens of our dear and great Motherland, with filial love wish our beloved land great and beneficent achievements for the welfare of the state and all our multinational Soviet people. The whole nation unanimously supports the peace-loving foreign and domestic policies pursued by the leaders of our great Motherland; policies that are aimed at establishing lasting and durable peace, security and cooperation among nations. The completion of the Conference on Security and Cooperation in Europe, towards the success of which the Soviet Union and its lead-

ers have made such titanic effort provides actual prerequisites for the development of cooperation on the European continent in conditions of peace and security.

I beg to assure you, deeply respected Aleksei Nikolayevich, that the Russian Orthodox Church will continue to support, by word and deed, the efforts of our government to promote peace, security and cooperation on our planet. She will exhort her flock in this spirit and carry out her peacemaking by taking an active part in various international, ecumenical and peace forums and meetings, and contribute as much as she can to the Soviet Peace Fund, a fulfilment of her vocation and moral duty. May I wish you personally, dear Aleksei Nikolayevich, good health and great success in your responsible and lofty work as Head of the USSR Government.

With sincere respect,

+PIMEN, Patriarch of Moscow and All Russia

Moscow, November 5, 1975

Greeting to Participants in the 5th WCC Assembly

Dr. M. M. THOMAS, Chairman
of the Central Committee of the World Council of Churches

Dear brother, beloved in the Lord, On behalf of the hierarchy, clergy and laity of the Russian Orthodox Church we cordially greet you and all the participants in the 5th Assembly of the World Council of Churches. *Grace be to you and peace from God the Father and from our Lord Jesus Christ* (Gal. 1. 3).

We wholeheartedly wish you success in the fulfilment of the extensive assembly programme and to resolve effectively the tasks confronting you, tasks which will have great significance for the ecumenical movement in the post-assembly period.

We firmly hope that the 5th WCC Assembly will make a worthy contribution to the restoration of unity of faith in Christendom, which is our common and sacred task.

We hope as well that the participants in the 5th WCC Assembly will diligently strive to make the World Council of Churches effective in its service to the different needs of contemporary mankind among which of vital importance are the efforts of Christians to strengthen peace, security and cooperation among all peoples of the world.

We pray that God's almighty assistance be with you in all these efforts and that the WCC programme of activities worked out by you will help the fellowship of the Churches constituting the World Council of Churches to achieve the sacred goal of visible unity in one faith in the years ahead.

Our deep thanks to the Kenyan Churches and Christians for their hospitality and the great work they have done to enable the 5th WCC Assem-

o carry out its work in Nairobi. We sincerely wish them success and God's blessing on their work for the good of their country.

We invoke our Lord's omnipotent assistance to Christians in Africa who have joined their efforts to those of their non-Christian brothers and sisters in order to speed up all-round development of their countries in con-

ditions of peace and security and finally overcome colonialism and racism on the African continent.

May the God of peace... make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen (Heb. 13. 20-21).

+PIMEN, Patriarch of Moscow and All Russia

Moscow, November 21, 1975

Decisions of the Holy Synod

At its meeting on November 11, 1975, under the chairmanship of the PATRIARCH, the Holy Synod

CONSIDERED: the candidacy for the Alma-Ata diocesan seat in connection with the demise of His Eminence Metropolitan Iosif of Alma-Ata and Kazakhstan.

RESOLVED: that Archimandrite Serafim Sachkovsky, a teacher at the Odessa Theological Seminary, be made Bishop of Alma-Ata and Kazakhstan with his nomination and consecration to take place in Odessa.

CONSIDERED: the candidacy for the vacant Voronezh diocesan seat after the death of His Grace Bishop Platon of Voronezh and Lipetsk.

RESOLVED: that Archimandrite Yuvenaliy Tassov, dean of the Penza cathedral, be made Bishop of Voronezh and Lipetsk with his nomination and consecration to take place in Leningrad.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the Vinnitsa Diocese and the ill health of His Grace Archbishop Ipiy of Vinnitsa and Bratslav.

RESOLVED: (1) that His Grace Archbishop Ipiy of Vinnitsa and Bratslav be relieved of his duties for health reasons and retired on patriarchal pension at the Dormition Monastery in Odessa;

(2) that Archimandrite Agafangel Savvin, rector of the Odessa Theological Seminary, be made Bishop of Vinnitsa and Bratslav and Administrator ad. i. of the Khmelnitsky Diocese with his nomination and consecration to take place in Kiev.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate and President of the Conference of European Churches, on the Colloquium on "The Results of Summit Conference Security and Cooperation in Europe and Euro-

pean Churches" which took place in Berlin-Buckow, GDR, on October 27-31, 1975.

RESOLVED: (1) that the report be acknowledged;

(2) that the initiative of the Conference of European Churches in holding the colloquium on the results of the Helsinki Conference on Security and Cooperation in Europe be approved, stressing that the meeting was the first contribution made by the ecumenical organizations on the European continent to study the Final Act, supporting it and searching ways and means by which the Churches of Europe could further the realization of the historic decisions adopted in Helsinki;

(3) that the work of the colloquium be noted as constructive and useful for drawing Churches into the work to further security, cooperation and détente for the sake of peace in Europe and all over the world;

(4) that the appeal of the colloquium to the Churches to cooperate in order to implement the decisions of the Helsinki summit be supported, and that the spiritual, moral and practical activities of the Moscow Patriarchate in this direction be continued;

(5) that the stand taken by the Russian Orthodox Church representatives and their work at the said meeting be approved.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit of His Holiness Patriarch Pimen of Moscow and All Russia and those accompanying him to the Romanian Orthodox Church and on their attendance at the celebrations for the 90th anniversary of her autocephaly and the 50th anniversary of her Patriarchy.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the visit of His Holiness Patriarch Pimen of Moscow

and All Russia to Romania for the official celebrations of the Romanian Orthodox Church; and on the fact that the visit passed in a spirit of brotherly love and cordiality and promoted the development of traditional brotherly ties between the Romanian and Russian Orthodox Churches and the peoples of Romania and the Soviet Union;

(3) that appreciation be expressed to His Beatitude Patriarch Justinian of Romania, for the warm reception and hospitality accorded to His Holiness Patriarch Pimen and to those accompanying him.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the consultation on human rights and disarmament which took place in Moscow with the participation of Ambassador Olle Dahlén, Director of the WCC Commission of the Churches on International Affairs.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit (July 15-29, 1975) of members of the Secretariat for Promoting Christian Unity from Rome headed by Mgr. Jean-François Arrighi.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the visit and the hope that such reciprocal visits may serve to strengthen brotherly relations between the Moscow Patriarchate and the Roman Catholic Church.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit to the Soviet Union (August 4-21, 1975) of the Primate of the Japanese Autonomous Orthodox Church, His Eminence Theodosius, Archbishop of Tokyo, Metropolitan of All Japan, with his suite.

RESOLVED: (1) that the report be acknowledged;

(2) that this visit be marked with satisfaction as a testimony of the bonds of love prevailing between the Japanese Autonomous Orthodox Church and the Mother Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit to the USSR (September 11-17, 1975) of Dr. Philip Potter, General Secretary of the World Council of Churches, and on the talks which took place during the visit.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the

Department of External Church Relations, on the Conference of the Heads and Representatives of Churches and Religious Associations in the Soviet Union which took place on September 29, 1975, in the Trinity-St. Sergiy Lavra, during which the idea of convoking an international conference of representatives of Churches—friends of the Moscow World Congress of Peace Forces of 1973—was discussed. A preparatory committee was set up of representatives of various Churches and religious associations in the USSR headed by Metropolitan Yuvenaliy.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the Conference of the Heads and Representatives of Churches and Religious Associations in the Soviet Union which took place on September 29, 1975, in the Trinity-St. Sergiy Lavra and that the decisions of the conference be completely approved;

(3) that it be considered necessary that the Moscow Patriarchate participate actively and thoroughly in the preparations for and convocation of the International Conference of Representatives of Churches and Religious Associations—friends of the World Congress of Peace Forces in Moscow.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the letter of His Eminence Metropolitan Antoniy of Surozh dated October 17, 1975:

"To my great regret I am compelled to notify Your Eminence that I shall not be able to attend the General Assembly of the World Council of Churches due to my health in recent years. After thorough examination doctors have refused to give me injections because of the condition of my heart, kidneys and liver. They offered to issue me a medical certificate, but I assured them that the Patriarchate would accept my word for it. I am greatly distressed that once again I cannot fulfil the mission entrusted to me by my Church because of illness, but, as two doctors have told me, conditions in my childhood and youth had impaired a remarkably strong constitution; and they advised me to regard myself nearer 75 than my actual age of 61."

RESOLVED: (1) that His Eminence Metropolitan Antoniy of Surozh be released, according to his request, from attending the 5th General Assembly of the World Council of Churches in Nairobi;

(2) that Archpriest Ioann Orlov, the Exarch of the Patriarch of Moscow and All Russia to the Patriarch of Alexandria and Dean of the St. Alexander Nevsky Podvorye Church in Alexandria, included in the delegation of the Moscow Patriarchate,

chate to the 5th General Assembly of the World Council of Churches.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch of the Ukraine, on the results of the consultation held by the representatives of the WCC member-churches from the socialist countries, among them a number of delegates to the forthcoming WCC Assembly in Nairobi. The consultation was held in preparation for the Assembly at the invitation of the Ecumenical Council of Hungary, on October 16-17, 1975 in Budapest; a group from the Moscow Patriarchate delegation also took part.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction with the consultation and its results would help to make the 5th WCC Assembly a success;

(3) that appreciation be expressed to the Ecumenical Council of Churches in Hungary for its initiative to hold this consultation, for the arrangements made and the brotherly hospitality.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit (October 18-November 4, 1975) of the delegation from the Jerusalem Orthodox Church headed by His Grace Archbishop Stephanos of Gaza.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the visit of the delegation of hierarchs and clergymen from the Mother of all Churches—the Jerusalem Church, as a testimony of the traditional bonds of love binding the two Churches.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch of the Ukraine, on his visit to the United States of America which took place from October 26 to November 2, 1975.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the preparations for the 5th General Assembly of the World Council of Churches in Nairobi, Kenya.

RESOLVED: (1) that the report be acknowledged;

(2) that the preparatory work for the 5th WCC General Assembly be approved;

(3) that the project for participation of the representatives of the Moscow Patriarchate in the work of the World Council of Churches after the General Assembly be approved.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the

opening of the official Orthodox-Old Catholic dialogue in Chambésy, Switzerland, on August 20-28, 1975.

RESOLVED: (1) that the report be acknowledged;

(2) that the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations be entrusted with the study of the resultant documents of the dialogue.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on post-graduate courses at the Moscow Theological Academy.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the post-graduate training of Church personnel for ecumenical work of the Moscow Patriarchate.

HEARD: the information tendered by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, regarding visits to our country of pilgrim groups from parishes and dioceses of the Moscow Patriarchate abroad.

RESOLVED: (1) that the report be acknowledged;

(2) that the visits be noted with satisfaction as serving to strengthen the bonds of love between the faithful children living in diaspora and the Mother Church.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the session of the CPC Committee for the Continuation of Work held in Siofok, Hungary, from September 16 to 20, 1975, on the main theme: "The Calling of Christians to Cooperate for Peace and Justice", and on the participation in the session of the members of the Committee from the Moscow Patriarchate.

RESOLVED: (1) that the report be acknowledged;

(2) that the stand taken by the Moscow Patriarchate representatives at the session of the CPC Committee for the Continuation of Work be approved;

(3) that the session be considered a success and its results be approved as a contribution to the development of CPC activities;

(4) that the positive reaction of the participants in the session to the successful completion of the Conference on Security and Cooperation in Europe be noted, as well as their hopes for the successful implementation of the decisions of this Conference and the determination of the CPC to do everything within its power towards this end;

(5) that gratitude be expressed to Dr. Bishop

Tibor Bartha, Chairman of the Ecumenical Council of Churches in Hungary and President of the Synod of the Reformed Church in Hungary; the heads of other Christian Churches in Hungary, and the state and public representatives for their reception and hospitality.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit to the Soviet Union (August 20-September 2, 1975) of Dr. Alfredo Tomacelli, Director-General of the Department of Cults of the Ministry for Foreign Affairs and Cults of Argentina, and Dr. Roberto Bravo, Director of the Department of Non-Catholic Confessions in Argentina.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit to the Soviet Union (August 26-September 4, 1975) of Dr. Martti Simojoki, Archbishop of Turku and Finland, Head of the Evangelical Lutheran Church of Finland, and those accompanying him, and on the brotherly meetings and conversations that followed.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the brotherly meetings and conversations held with Dr. Archbishop Martti Simojoki as promoting further development of ecumenical relations between the Russian Orthodox Church and the Evangelical Lutheran Church of Finland, another link in developing and strengthening brotherly relations and friendly contacts between the Churches and peoples of Finland and the Soviet Union.

HEARD: the report by His Eminence Metropolitan Antoniy of Minsk and Byelorussia, on the visit of the Moscow Patriarchate delegation headed by him to Ethiopia which took place at the invitation of His Holiness Abuna Theophilos, Patriarch of the Ethiopian Church, from October 31 to November 9, 1975.

RESOLVED: (1) that the report be noted;

(2) that the visit to Ethiopia and the meetings

and conversations held with His Holiness Abuna Theophilos, the Patriarch, and other representatives of the Ethiopian Church, be considered useful and conducive to strengthening traditional brotherly relations between the Ethiopian Church and the Moscow Patriarchate;

(3) that satisfaction be expressed with the atmosphere of brotherly and Christian love in which the visit passed;

(4) that the results of the visit which promoted the development and strengthening of friendly ties between the peoples of Ethiopia and the USSR be approved;

(5) that heartfelt appreciation be expressed for the warm reception and hospitality accorded the delegation of the Moscow Patriarchate in Ethiopia.

CONSIDERED: the summoning of members of the episcopate for the winter session (1975/76) of the Holy Synod.

RESOLVED: that the following be summoned for the winter session of the Holy Synod:

Archbishop Palladiy of Zhitomir and Ovruch;
Archbishop Varfolomei of Tashkent and Central Asia,

Bishop Irinei of Ufa and Sterlitamak.

+ PIMEN, Patriarch
of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+ NIKODIM, Metropolitan of Leningrad and Novgorod, Patriarchal Exarch to Western Europe

+ FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

+ SERAFIM, Metropolitan of Krutitsy and Kolomna

+ YUVENTALIY, Metropolitan of Tula and Belev

+ ANTONIY, Metropolitan of Minsk and Byelorussia

+ MIKHAIL, Archbishop of Tambov and Michurinsk

+ ANTONIY, Archbishop of Chernigov and Nezhin

+ ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

KREMLIN RECEPTION

On October 17, 1975, the Presidium of the USSR Supreme Soviet and the USSR Government gave a reception at the Great Kremlin Palace in honour of the President of France, His Excellency Valéry Giscard d'Estaing and Mme. Giscard d'Estaing. Among the guests at the reception was His Holiness Patriarch Pimen of Moscow and All Russia and Metropolitan Aleksiy of Tallinn and Estonia.

The New Catholicos of the East

His Holiness Patriarch PIMEN

Greetings in Christ. In view of our great infirmity at ninety two we have requested our Holy Episcopal Synod to relieve us of our duties as Catholicos. The Synod has duly elected as our successor Dr. Mathews Mar Athanasios as Catholicos of the East. The enthronization will take place on Monday, October 27, at Kottayam. Begging Your Holiness's prayers and intercessions in this connection and to extend your hand of fellowship to the new Catholicos who will bear the name Moran Mar Baselius Mathews.

BASILIOS OUGEN I, Catholicos of the East

Kottayam, October 27, 1975

His Beatitude MORAN MAR BASELIUS MATHEWS,

Catholicos of the East,

Kottayam, Kerala, India

Cordial greetings to Your Beloved Beatitude on your election and installation on the ancient throne of the Catholicos of the East. We ask God Almighty to bless and help you in your lofty ministry for the good estate of Christ's Church.

With brotherly love in the Lord,

+PIMEN, Patriarch of Moscow and All Russia

October 27, 1975

His Beatitude MORAN MAR BASELIUS MATHEWS,

Catholicos of the East,

Kottayam, Kerala, India

Your Beatitude, kindly accept my heartfelt congratulations on your election and installation on the ancient throne of the Catholicos of the East and my sincere wishes for God's almighty help in your service to Christ's Church. I hope that the years of your primateship will be marked by the development and strengthening of love and brotherhood between the Malabar and Russian Orthodox Churches.

With love in the Lord,

**+YUVENALIY, Metropolitan of Tula and Belev,
Head of the Department of External Church Relations**

October 28, 1975

The Jerusalem Orthodox Church Delegation in the Soviet Union

From October 18 to November 4, 1975, at the invitation of the Russian Orthodox Church, a delegation from the Jerusalem Orthodox Church headed by Archbishop Stephanos of Gaza stayed in the Soviet Union. The delegation also included Archbishop Klaudios of Pella, Archbishop Hymeneos of Lydda, Archbishop Iakovos of Diocaesaria and Archimandrites Onouphrios, Athanasios and Gregorios.

On October 19, the guests attended Divine Liturgy at the Church of Sts. Peter and Paul in Lefortovo, Moscow.

On October 20, the guests called at the Department of External Church Relations where they had a meeting with Metropolitan Yuvenaliy of Tula and Belev, Head of the DECR. Then they were received by His Holiness Patriarch Pimen of Moscow and All Russia in his Moscow residence. That same day the guests visited the Resurrection (Voskresenie Slovushcheye) Church in Moscow, the erstwhile podvorye of Jerusalem.

Later that day Greek Ambassador to the USSR His Excellency Alexandre Demetropoulos received the delegation at the Greek Embassy.

On October 21, the delegation of the Jerusalem Orthodox Church made a pilgrimage to the Trinity-St. Sergiy Lavra and visited the Moscow Theological Academy and Seminary. The guests were welcomed by Archbishop Vladimir of Dmitrov, rector of the Moscow theological schools, and Archimandrite Ieronim Zinoviev, the father superior of the Lavra. At the late Patriarch Aleksiy's grave the members of the delegation said a liturgy.

On October 22-24, the delegation was in Kiev where it visited the St. Vladimir Cathedral, other churches and the Protecting Veil and St. Florus convents. The guests were received by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, at his residence.

On October 25, upon their return to Moscow, on the eve of the Feast of the Iberian Icon of the Mother of God, they officiated together with Metropolitan Serafim of Krutitsy and Kolomna at

All-Night Vigil in the Dormition Church at the Novodevichy Convent.

On October 26, the day of the feast, the guests concelebrated Divine Liturgy with His Holiness Patriarch Pimen in the Resurrection Church in Sokolniki. On the same day His Holiness Patriarch Pimen gave a reception in honour of the Jerusalem Orthodox Church delegation. The reception was attended by Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary; hierarchs and archimandrites, former heads or officials of the Russian Orthodox Mission in Jerusalem, executives of the Synod, Departments, and representatives of the Moscow clergy. P. V. Makartsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, attended the reception on behalf of the Council.

On October 27-29, the delegation stayed in Pskov where it was received by Metropolitan Ioann of Pskov and Porkhov. The guests visited the Holy Trinity Cathedral, the Pskov-Pechersky Monastery and the St. Nicholas Church in Izborsk.

From October 30 to November 2, the guests were in Leningrad. They participated in divine services together with Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, namely All-Night Vigil — Saturday, November 1, in the St. Nicholas and the Epiphany Cathedral; Divine Liturgy — Sunday, November 2, in the Holy Trinity Cathedral at the Aleksandr Nevsky Lavra. The guests visited several city churches and the Leningrad theological school where they were welcomed by the rector, Archimandrite Kirill Gundyaev. They also visited the Piskarevskoye Memorial Cemetery.

On November 3 the delegation turned to Moscow and departed for Jerusalem on November 4.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, in the USA

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, was in the USA from October 26 to November 2, 1975.

On October 26-29, he attended the annual meeting of the Board of Directors and the Executive Committee of World Religions for Peace. The meeting discussed current problems and worked out plans for the future.

During his stay in the USA, Metropolitan Filaret visited the residence of the Primate of the Autocephalous Orthodox Church in America in Syosset. Metropolitan Ireney of All America and Canada gave a reception in honour of the guest. The reception was attended by members of the hierarchy and clergy of the Autocephalous Orthodox Church in America and by Bishop Iov of Zaraisk, Administrator of the Patriarchal parishes in Canada and ad interim in the USA. On the same day, October 27, Metropolitan Filaret called at the headquarters of the National Council of the Churches of Christ in the USA in New York. On October 28, the Patriarchal Exarch to the Ukraine had a meeting with Archbishop Iakovos of North and South Americas, Exarch of the Constantinople Patriarch. He also visited the St. Tikhon Monastery and Theological Seminary in South Canaan,

Pennsylvania, where he had a meeting with Archbishop Kiprian of Philadelphia and Pennsylvania.

On October 30, Metropolitan Filaret was invited to dinner by Rabbi Arthur Schneyer, President of the Appeal to Conscience Fund.

On October 31, Metropolitan Filaret paid a visit to the permanent representations of the USSR and the Ukrainian SSR at the UN.

On Saturday, November 1, in the St. Nicholas Cathedral of the Moscow Patriarchate Representation in New York, All-Night Vigil was held which was led by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. Bishop Herman of Wilkes-Barre (Orthodox Church in America), Bishop Iov of Zaraisk and representatives of the clergy of the Patriarchal Parishes in America officiated with him.

In the evening, the representatives of the Patriarchal Parishes gave a dinner in honour of Metropolitan Filaret. Among those invited were Bishop Herman of Wilkes-Barre and Mr. V. V. Kreptagorsky, the UN Deputy Secretary General. On November 2, Metropolitan Filaret and Bishop Iov concelebrated Divine Liturgy in the St. Nicholas Cathedral. That same day Metropolitan Filaret departed for home.

JUBILEE CELEBRATIONS IN ROMANIA

A delegation of the Russian Orthodox Church headed by His Holiness Patriarch Pimen of Moscow and All Russia and composed of Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, Bishop Irinei of Ufa and Sterlitamak, and Hierodeacon Antoniy Kuznetsov paid a fraternal visit to the Romanian Orthodox Church on November 1-3, 1975, at the invitation of His Beatitude Patriarch Justinian of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Vallachia, Archbishop of Bucharest. The delegation participated in the

celebrations for the 50th anniversary of the Patriarchy and the 90th anniversary of the autocephaly of the Romanian Orthodox Church. The celebrations of the sister Orthodox Church were attended by His Holiness Patriarch Makarios of Bulgaria, His Beatitude Metropolitan Vasiliy of Warsaw and All Poland, His Eminence Archbishop Paul of Karelia and All Finland, representatives of the Local Orthodox Churches as well as those of the Roman Catholic Church and other Christian Churches.

His Holiness Patriarch Pimen was met at the Bucharest airport by His Beatitude Patriarch Justinian of Roma-

nia, His Holiness Patriarch Maksim of Bulgaria and bishops of the Romanian Orthodox Church.

In the morning of November 1 a solemn moleben was held in the St. Spyridon Cathedral which was attended by the representatives of the Churches. After the moleben, the Holy Synod of the Romanian Orthodox Church held its session in the Synodal Hall of the Patriarchal Palace in the presence of the guests. Congratulations and best wishes were addressed to the Romanian Orthodox Church by the representatives of the Local Orthodox Churches. His Eminence John Cardinal Willebrands, Chairman of the Secretariat for Promoting Christian Unity, congratulated the Romanian Church on behalf of the Roman Catholic Church. His Beatitude Patriarch Justinian delivered the closing speech.

After the session of the Holy Synod there was a festal dinner. In the evening His Holiness Patriarch Pimen called on His Beatitude Patriarch Justinian.

On Sunday, November 2, in the Cathedral of Sts. Constantine and Helena in Bucharest, Divine Liturgy was concelebrated by His Holiness Patriarch Pimen of Moscow and All Russia, His Beatitude Patriarch Justinian of Romania, His Holiness Patriarch Maksim of Bulgaria, His Beatitude Metro-

politan Vasiliy of Warsaw and All Poland, His Eminence Archbishop Paul of Karelia and All Finland, the representatives of the Autocephalous and Autonomous Orthodox Churches, and the hierarchs and clergymen of the Romanian Orthodox Church.

After Divine Liturgy, His Holiness Patriarch Pimen and His Holiness Patriarch Maksim cordially congratulated His Beatitude Patriarch Justinian and the whole Romanian Church on the anniversaries.

In the afternoon Gheorghe Nenciu, Head of the Department for Cults of the Socialist Republic of Romania, gave a dinner in the Atenee Palace Hotel in honour of the guests who had arrived for the celebrations.

In the morning of November 3, His Beatitude Patriarch Justinian called on His Holiness Patriarch Pimen and they had a final talk. Then His Holiness Patriarch Pimen and Metropolitan Yuvenaliy went to the USSR Embassy in Bucharest where they were received by His Excellency V. I. Drozdenko, Ambassador Extraordinary and Plenipotentiary of the USSR to Romania. Afterwards the delegation of the Russian Orthodox Church left for the airport where they were seen off by Metropolitan Justin of Moldova and Suceava, Bishop Vasile of Oradea and officials of the Romanian Patriarchate.

Russian Orthodox Church Delegation on a Visit to Ethiopia

At the invitation of His Holiness Patriarch Abba Theophilos a delegation of the Russian Orthodox Church stayed in Ethiopia from November 1 to 8, 1975. The delegation included Metropolitan Antoniy of Minsk and Byelorussia, Archpriest Leonid Kuzminov, Rector of the Dormition Church at the Novodevichy Convent, and M. L. Voskresensky, an interpreter from the Department of External Church Relations.

The Ethiopian Church received the Russian Orthodox Church delegation with brotherly and warm cordiality. It was also accorded attention by the government of the country. The delegates had extensive opportunities to get acquainted with the religious and social

life of Ethiopia. They attended divine services in Ethiopian churches; visited the Addis Ababa Theological Faculty; made a pilgrimage to several monasteries, and were received by Brigadier-General Teferi Banti, Chairman of the Provisional Military Administrative Council of Ethiopia, in the capital.

His Holiness Abba Theophilos, Patriarch of the Ethiopian Church, gave a reception in honour of the Russian Orthodox Church delegation on November 3. His Excellency A. P. Ratanov, Ambassador Extraordinary and Plenipotentiary of the USSR to Ethiopia, was present at the reception. The USSR Ambassador gave a dinner in honour of the delegation on the eve of its departure.

Delegation of the Church Federation of Greater Chicago in the Soviet Union

At the invitation of the Russian Orthodox Church, a delegation of the Church Federation of Greater Chicago stayed in the Soviet Union from August 26 to September 9, 1975. The delegation was headed by Dr. Charles Spivey and included representatives of all Black Churches of the Federation. Upon arrival in Moscow, the guests called at the Department of External Church Relations where they were received by Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the DECR. Then they got acquainted with the religious and cultural life of the capital.

On August 28, the Feast of the Dormition of the Mother of God, the delegation visited the Trinity-St. Sergiy Lavra. The guests attended the divine service in the Dormition Cathedral, visited the Moscow Theological Academy and Seminary and were received by His Holiness Patriarch Pimen of Moscow and All Russia in his Lavra residence. On August 30-31 the delegation stayed in Leningrad where they got acquainted with the religious and cultural life of the city, visited the Leningrad Theological Academy and Seminary where they had a meeting with the rector, Archimandrite Kirill Gundyayev.

From Leningrad the guests departed for Pskov. They made a sightseeing

tour of the city and visited the Pskov-Pechery Monastery. After that the delegation visited Tashkent and Samarkand and had a meeting with Archbishop Varfolomei of Tashkent and Central Asia.

Upon arrival in the capital, the guests called at the Council for Religious Affairs of the USSR Council of Ministers where they were received by V. N. Titov, Vice-Chairman of the Council. Then they visited the Patrice Lumumba Friendship University. Before the departure of the delegation of the Church Federation of Greater Chicago, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, gave a reception in its honour. The reception was attended by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, and Archpriest Nikolai Gundyayev, also DECR Deputy Head, as well as by representatives of the Moscow clergy. I. I. Mikheyev, Head of the International Department of the Council for Religious Affairs of the USSR Council of Ministers, was present at the reception on behalf of the Council.

Metropolitan Theodosius in the Soviet Union

The Primate of the Japanese Autonomous Orthodox Church His Eminence Archbishop Theodosius of Tokyo, Metropolitan of All Japan, stayed in Moscow from December 6 to 8, 1975, on his way home from Nairobi. On Saturday, December 6, Metropolitan Theodosius officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany. Also officiating were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and Bishop German of Vilna and Lithuania. The following day, the Feast of St. Catherine the Great Martyr, the Primate of the Japanese Autonomous Orthodox Church, concelebrated Divine Liturgy with His Holiness Patriarch Pimen of Moscow and All Russia in the Church of the Deposition of the Robe of the Lord where a chapel is dedicated to St. Catherine.

On December 8, Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, paid a visit to Metropolitan Theodosius.

Later that day His Eminence Metropolitan Theodosius was received by His Holiness Patriarch Pimen of Moscow and All Russia, who gave a luncheon in honour of the guest. Those present at the luncheon included: Metropolitan Aleksiy of Tallinn and Estonia, Chancellor

lor of the Moscow Patriarchate; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations; Bishop German of Vilna and Lithuania.

Guests of the Russian Church

A ten-member delegation of the Japanese Christian Exchange Peace Committee headed by the Rev. Maomichi Ashina, Moderator of the Tohoku Diocese, stayed in the Soviet Union from September 27 to 29 and October 21 to 23. The visitors familiarized themselves with the Soviet capital's religious and cultural life, saw the Trinity-St. Sergiy Lavra and went to the Department of External Church Relations where they were received by its chief, Metropolitan Yuvenaliy of Tula and Belev. They also called on the All-Union Council of Evangelical Christian Baptists and spoke at its plenary session.

On October 23, Archpriest Prof. Nikolai Gundyaev gave a farewell dinner in honour of the Japanese Christian Exchange Peace Committee delegation.

On October 3-16, 1975, a group of six pilgrims from the Japanese Autonomous Orthodox Church headed by the Rev. Korniliy Saikaishi from Sendai, stayed in the Soviet Union. The guests visited Moscow, Zagorsk, Leningrad and Pskov. On October 7-8, the eve of the Feast of St. Sergiy of Radonezh and on the feast day itself, they stayed in the Trinity-St. Sergiy Lavra, where they took part in the monastery festivities and were received by His Holiness Patriarch Pimen of Moscow and All Russia in his Lavra residence. Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, and Archpriest Prof. Nikolai Gundyaev, the deputy head, were present at the reception.

On October 9, the Feast of St. John the Divine, the guests attended the annual convocation at the Leningrad Theological Academy and Seminary. They were received by Metropolitan Nikodim of Leningrad and Novgorod,

Patriarchal Exarch to Western Europe.

On October 15, Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, gave a farewell reception in honour of the pilgrims from the Japanese Autonomous Orthodox Church.

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From October 6 to 17, 1975, a group representing the Serbian theological schools stayed in the Soviet Union. It included Archimandrite Dometian, professor at the St. Sava Seminary in Belgrade, Synkellos Prof. Nikodim, Acting Rector of Sts. Cyril and Methodius Seminary in Prizren, Milan Dragan, a teacher at the Belgrade Seminary, and Žarko Nedić, a student at the Belgrade Seminary. The visitors got acquainted themselves with the life of the Moscow, Leningrad and Odessa theological schools.

On the eve of the Feast of St. Sergiy of Radonezh and on the feast day itself the guests stayed in the Trinity-St. Sergiy Lavra where they took part in the monastery festivities and were received by His Holiness Patriarch Pimen of Moscow and All Russia in his Lavra residence.

On October 9, the Feast of St. John the Divine, the guests visited the Leningrad Theological Academy, prayed in the academy church, attended the annual convocation, and were received by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe.

From October 11 to 14, the representatives of the Serbian theological schools were the guests of the Odessa Theological Seminary. They were received by the rector, Archimandrite Agafangel, and met the teachers and the students. On the Feast of the Protecting Veil of the Mother of God the guests went to the Dormition Cathedral where those in holy orders assisted at Divine Liturgy celebrated by Metropolitan Sergiy of Odessa and Kherson. On the same day, His Eminence gave a reception in honour of the guests.

On October 16, Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, gave a farewell dinner for the representatives of the Serbian theological schools.



Services Conducted by His Holiness Patriarch PIMEN

O C T O B E R

On October 14 (1), Feast of the Protecting Veil of the Mother of God, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Protecting Veil Church of the Moscow Theological Academy together with Metropolitan Johannes of Helsingfors (Finnish Autonomous Orthodox Church), Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, as well as clergymen of the Russian and Finnish Churches. The Liturgy was attended by Metropolitan Antoniy of Minsk and Byelorussia; Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Archbishop Aleksey of Krasnodar and the Kuban; Archbishop Sergiy Golubtsov; Bishop Pimen of Saratov and Volgograd, Bishop Germogen of Kalinin and Kashin.

On October 18 (5), Feast of Sts. Petr, Aleksey, Iona, Filipp and Ermogen of Moscow, His Holiness Patriarch Pimen concelebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany together with Metropolitan Aleksey of Tallinn and Estonia, Archbishop Pitirim of Volokolamsk, Bishop Ioasaf of Rostov and Novocherkassk. During the Liturgy, His Holiness the Patriarch ordained Nikolai Guryanov, staff member at the Moscow Patriarchate, deacon.

On October 19 (6), the 17th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. After the Liturgy, the Patriarch blessed the worshippers.

On October 24 (11), on the eve of the Feast of the Jerusalem Icon of the Mother of God, His Holiness Patriarch Pimen conducted All-Night Vigil in the Church of the Nativity of Christ in Izmailovo, Moscow, where there is a revered Jerusalem icon of the Mother of God.

On October 26 (13), the 18th Sunday after Pentecost, Feast of the Iberian Icon of the Mother of God, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Church of the Resurrection, Sokolniki, Moscow, where there is a revered Iberian icon of the Mother of God. Divine Liturgy was celebrated by His Holiness the Patriarch with the assistance of Archbishop Stephanos of Gaza (Jerusalem Orthodox Church), Metropolitan Yuvenaliy of Tula and Belev, Archbishop Klaudios of Pella, Archbishop Hymeneos of Lydda, Archbishop Iakovos of Diocaesarea (Jerusalem Orthodox Church), Bishop German of Vilna and Lithuania, as well as clergymen of the Jerusalem and Russian Churches. The Liturgy, exclamations at which were pronounced in Greek and Church Slavonic, was attended by Bishop Antoniy of Stavropol and Baku.

N O V E M B E R

On November 4 (October 22), Feast of the Kazan Icon of the Mother of God, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany, where there is a revered Kazan icon of the Mother of God. Concelebrants with His Holiness were Metropolitan Yuvenaliy of Tula and Belev, Archbishop Pitirim of Volokolamsk, Archbishop Donat Shchegolev, and Bishop Irinei of Ufa and Sterlitamak.

On November 6 (October 24), Feast of the Icon of the Mother of God "Consolation of the Afflicted", His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Church of the Transfiguration in Bolshaya Ordynka Street, Moscow, where there is a revered icon of the Mother of God "Consolation of the Afflicted". His concelebrants were

Archbishop Kiprian Zernov, honorary rector of the church, and Bishop Irinei of Ufa and Sterlitamak.

On November 9 (October 27), the 20th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine

Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. After the Liturgy, a panikhida was said for His Holiness Patriarch Aleksiy (October 27, 1877—April 17, 1970).

Salutatory Oration by His Holiness Patriarch PIMEN

at the Annual Convocation of the Moscow Theological Schools,

October 14, 1975

It is with great joy that I greet all the participants in this solemn gathering, and I sincerely congratulate the reverend Rector, the Assistant Rector, the preceptors and the staff of the Moscow theological schools, as well as all of you, dear pupils and most welcome guests, on the patronal feast of the Protecting Veil of the Most Holy Mother of God, "today present in the Church and with the host of saints invisibly praying to God for us!" May Her all-powerful prayers be for us this day a source of joy and fruitful labour for the time that is given us for serving Christ's Church and our country!

The annual meetings with the full body of the seminary and academic brotherhoods — when we sum up the work of the past academic year — give us the opportunity to supplement the festal salutation with a few, but substantial, wishes with respect to the resolution of those tasks that our Russian Orthodox Church sets before her theological schools.

We shall confine ourselves this time to reminding you — above all the esteemed preceptors of the seminary and the academy — of the need to teach the theological, ecclesio-historical and other disciplines in such a manner that this primarily intellectual training of the students be in complete harmony with their spiritual and moral preparation, a preparation directed by the entire order of the theological school to bringing up the future pastors of the Church in the spirit of prayerfulness and true Christian humility, completely free of arrogance, ambition and all manifestations of egoism. It is our profound conviction that the teaching of any subject included in the curriculum of the theological schools can and

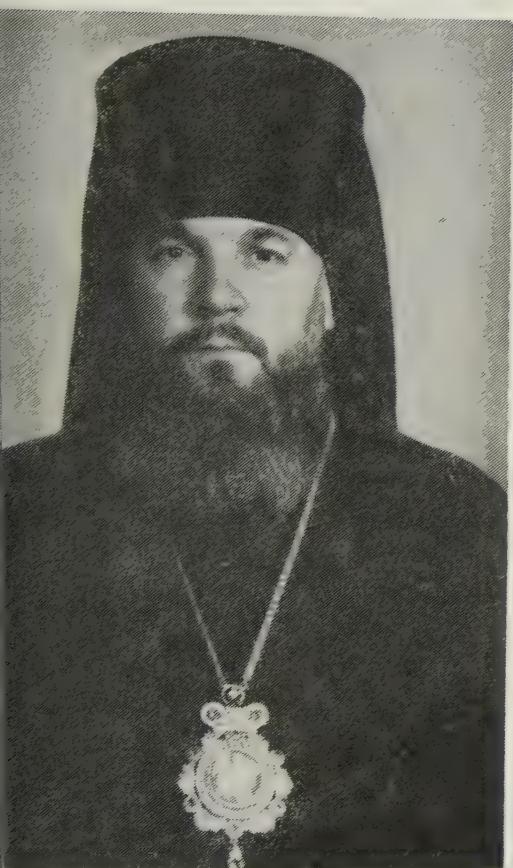
should promote the development and fortification in the students of spirituality and piety, without which true priesthood in the Church is unthinkable.

And you, dear pupils, seeking the priesthood, I wish you to seek the Kingdom of God, established within us, and in this spirit understand and master the knowledge and discipline that is necessary to the pastor and that broadens his mental horizons. But know that knowledge alone, even theological knowledge, is powerless to make you a true pastor of Christ's flock. For this you need enlightenment from above, enlightenment that creates the spiritual man who, as the Apostle Paul says, can judge *all things*, yet he himself is judged of no man (1 Cor. 2. 15) because of the inaccessibility to the natural man of the *things of the Spirit of God*! (1 Cor. 2. 14).

At the same time, I would like to wish those, who are being brought up in our theological schools, to be persons of high morality, loyal sons and patriots of our great country, convinced makers of peace, security and cooperation among nations. Knowledge of the foundations of our faith will help them, in their activity in the sphere of the ecumenical movement, to bear witness to the truth of the Orthodox dogma.

And now, beseeching the Most Pure Mother of the Good Chief Shepherd, our Lord Jesus Christ, that She "keep us from all evil with Her holy omophorion", I ardently wish the administrators, teachers and pupils of the Moscow theological schools further great successes in the holy matter of training spiritually enlightened and educated pastors of the Church, inspired in their service by love of God, fellowmen and country!

Bishop Platon of Voronezh and Lipetsk



On October 27, 1975, at 3 a. m., His Grace Bishop Platon of Voronezh and Lipetsk fell asleep in the Lord after a long and severe illness.

Bishop Platon (secular name Pyotr gorovich Lobankov) was born into the family of a peasant in the village of azinka, Ryazan Region, on November 1927. After finishing school he worked at the Krasnooktyabrskaya Machine and Tractor Station till 1952. In 1952 he was acting lector in the church of Sts. Cosmas and Damian the Iverless in the village of Letovo, Ryazan Diocese.

In June 1953 Pyotr became a postulant at the Pskov-Pechery Monastery and in the beginning of 1954, at the Trinity-St. Sergiy Lavra, where on March 7 of the same year, he took monastic vows under the name of Platon in honour of St. Platon the Martyr.

A month later he was ordained hierodeacon by Patriarch Aleksiy. For several years Father Platon was the Patriarch's subdeacon. In 1961, while in his first year at the Moscow Theological Academy, he was ordained hieromonk.

In 1964, Father Platon graduated from the academy with the degree of Candidate of Theology for his thesis, "Life and Works of His Eminence Platon Levshin, Metropolitan of Moscow".

On December 22, 1964, Hegumen Platon was appointed Father Superior of the Trinity-St. Sergiy Lavra and raised to the rank of archimandrite. In 1965, he finished his post-graduate studies at the Moscow Theological Academy.

As a member of Church delegations, Father Platon visited Bulgaria and Yugoslavia in 1957, France and the Netherlands—in 1968. He was also among those who accompanied Patriarch Aleksiy on his visit to the Middle East in 1960.

By decision of the Holy Synod of July 2, 1970, Archimandrite Platon was nominated Bishop of Argentina and South America, and appointed Acting Patriarchal Exarch to Central and South America. His consecration as bishop was solemnized by the Patriarchal Locum Tenens Metropolitan Pimen of Krutitsy and Kolomna (now the Patriarch), Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Metropolitan Aleksiy of Tallinn and Estonia, in the Holy Trinity Cathedral at the Trinity-St. Sergiy Lavra on July 18.

At the end of February 1971, Bishop Platon was translated to the Tashkent see. By decision of Patriarch Pimen and the Holy Synod of October 11, 1972, he was appointed Bishop of Voronezh and Lipetsk.

Bishop Platon's condition worsened last September. While in hospital, he confessed and was communicated several times—the last time on Sunday, October 19.

With the Patriarch's blessing, Archbishop Mikhail of Tambov and Michurinsk arrived in Voronezh in the morning of October 27 and conducted the first panikhida together with the clergy of the Cathedral of the Protecting Veil. Robed in hierachal vestments, the body of the deceased was laid out in the cathedral, where Archbishop Mikhail said the panikhida after which the reading of the Gospel began by the coffin. On October 28, Divine Liturgy was concelebrated by Archimandrite Isaakiy Vinogradov (Dean of the Ascension Cathedral in Elets and the oldest clergyman of the diocese) with two priests and two deacons. After Liturgy, Archbishop Mikhail led the panikhida. In the evening, Archpriest Mikhail Orfeyev, the dean of the Voronezh cathedral, with an assembly of priests and deacons officiated at Parastasis which was preceded by the Lity led by Archbishop Mikhail.

His Holiness Patriarch Pimen sent a telegram to Archbishop Mikhail: *Eternal memory to the late Bishop Platon. May the Lord repose his soul in the mansions of the righteous. Your Grace is entrusted with conducting the obsequies for the newly-departed and with the temporary administration of the Voronezh Diocese. Convey my profound condolences to the Voronezh clergy, flock and to the relatives of the deceased. Patriarch Pimen.*

Telegrams of condolences were received from Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Metropolitan Zinoviy of Tetri-Tskaro (Georgian Orthodox Church); Archbi-

shop Leonid of Riga and Latvia; Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Archimandrite Ieronim Zinoviev, Father Superior of the Trinity-St. Sergiy Lavra, and from many other clergymen and laymen.

The funeral service took place on October 29 after Divine Liturgy celebrated by Archbishop Mikhail. After the Communion Verse, Hegumen Aleksandr Satirsky, Secretary of the Voronezh Diocesan Board, delivered the funeral oration. Many priests and deacons took part in the service. The cathedral was filled with worshippers. Before the service, Archbishop Mikhail delivered an address and called on all those present to pray for the repose of the soul of the departed. A funeral oration was also delivered by Archimandrite Isaakiy, who noted the great love which Bishop Platon had enjoyed among the Voronezh flock.

After the funeral service the coffin with the body of the bishop was carried round the cathedral to the singing of the hirmoi of the Great Canon beginning with the words "Helper and Protector...". When the Lity for the Repose of Souls was said the coffin was shipped to the cemetery in the village of Tarasovka, Moscow Region, in accordance with Bishop Platon's wish. Archbishop Pitirim of Volokolamsk arrived in the Church of the Protecting Veil in Tarasovka to pay his last respects to the deceased.

May the Lord repose the soul of His minister in the mansions of the righteous! Eternal memory to Bishop Platon, now at rest in the Lord!

Hegumen ALEKSANDR SATIRSKY



ANNUAL CONVOCATION

At the Moscow Theological Academy and Seminary

Solemn divine services were celebrated on the patronal feast of the Moscow Theological Academy and Seminary—the Protecting Veil of the Mother of God (October 14, 1975) — and on the eve of the feast, in the Academy Church of the Protecting Veil. All-Night Vigil was conducted by Metropolitan Johannes Rinne of Helsingfors (Finnish Autonomous Orthodox Church), Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, Archbishop Aleksiy of Krasnodar and the Kuban, Archbishop Vladimir of Dmitrov, the rector, and Bishop Pimen of Saratov and Volgograd. His Holiness Patriarch Pimen concelebrated Divine Liturgy with Metropolitan Johannes of Helsingfors and Archbishop Vladimir of Dmitrov. Those officiating at All-Night Vigil and Liturgy included the clergymen of the Finnish Autonomous Orthodox Church and the

theological schools of Moscow, Leningrad and Odessa, as well as the brothers of the Trinity-St. Sergiy Lavra.

After Liturgy, the annual convocation was held in the Assembly Hall. Those present included: His Holiness Patriarch Pimen; the hierarchs who officiated at All-Night Vigil and Liturgy; Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Holy Synod Education Committee; Metropolitan Antoniy of Minsk and Byelorussia; Archbishop Sergiy Golubtsov; Archbishop Prof. Pitirim of Volokolamsk; Bishop Germogen of Kalinin and Kashin; Archimandrite Ieronim Zinoviev, Father Superior of the Trinity-St. Sergiy Lavra; guests from Finland representing the clergy and laity; representatives of the Leningrad Theological Academy and Seminary headed by Archpriest Prof. Vasiliy Stoikov; representatives of the Odessa Theological Seminary headed by Archpriest Nikolai Desnov, and others.



Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy; Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Metropolitan Johannes of Helsingfors (Finnish Autonomous Orthodox Church); Archbishop Aleksiy of Krasnodar and the Kuban; Bishop Pimen of Saratov and Volgograd at All-Night Vigil in the Church of the Protecting Veil, October 13, 1975

After the singing of the troparion for the Feast of the Protecting Veil of the Mother of God, His Holiness Patriarch Pimen blessed the assembly. Archbishop Vladimir of Dmitrov then opened the annual convocation.

Archimandrite Aleksandr Timofeyev, the assistant rector, reported on the 1974/75 academic year. Then M. S. Ivanov, Acting Secretary of the MTA, delivered the official speech entitled: "Christian Attitude to Nature".

His Holiness Patriarch Pimen welcomed the assembly (see p. 16 — Ed.).

Greetings addressed to the Moscow theological schools were then delivered by Metropolitan Johannes of Helsingfors (interpreted by Father Andrei Karpov); Archpriest V. Stoikov on behalf of the Leningrad theological schools, and Archpriest N. Desnov on behalf of the Odessa Theological Seminary.

In his speech of reply the Most Reverend Archbishop Vladimir, the rector of the academy and seminary, thanked those present for the greetings addressed to the Moscow theological schools.

N. Dubyaga, a librarian at the MTA,

was awarded the Order of St. Vladimir 3rd Class, by His Holiness Patriarch Pimen.

Archbishop Vladimir then presented Metropolitan Antoniy of Minsk and Byelorussia with the diploma of honorary member of the MTA. On behalf of the Zagorsk Military Registration and Enlistment Office the rector presented Docent K. M. Komarov and lecturer N. V. Matveyev, both of the MTA, with jubilee medals commemorating the 30th anniversary of victory in the Great Patriotic War of 1941-45 for work done in the rear.

The choir of the Moscow Theological Academy and Seminary under the direction of the singing teacher M. K. Trifimchuk then performed several canticles—ancient hymns and compositions by such well-known composers of church music as Archpriest Dimitrii Allemanov, A. Kastalsky, Y. Azyev and D. Bortnyansky. Patriotic songs by Russian and Soviet composers were also sung.

The annual convocation concluded with the prayer "It is meet" and the blessing given by Patriarch Pimen.



Metropolitan Nikodim of Leningrad and Novgorod congratulating Prof. Nikolai

at the Leningrad Theological schools

Solemn divine services were held on the Feast of St. John the Divine, the heavenly Patron of the Leningrad Theological Academy and Seminary, on October 9, 1975, in the academy church dedicated to him.

After lectures on the eve of the feast a panikhida was said in the academy church for all the deceased professors, teachers and students of the Leningrad theological schools. Those present included Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, and Metropolitan Johannes of Helsingfors presenting the Finnish Autonomous Orthodox Church. All-Night Vigil began at 6 p. m. It was conducted by Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Johannes of Helsingfors, Metropolitan Nikolai of Novgorod and Ternopol, Archbishop Mikhail of Tambov and Michurinsk, Archbishop Leonid of Riga and Latvia, Bishop Herman of Vilna and Lithuania, and Bishop Meliton of Tikhvin, they were assisted by the professors and teachers of the Leningrad theological schools,

students and guests from abroad in holy orders. The Moscow Theological Academy and Seminary were represented by Hegumen Eleftheriy Didenko, senior helper of the assistant rector, and the Odessa Theological Seminary by Archpriest Leonid Nedaikhlebov, a teacher.

On the feast day itself, Divine Liturgy was celebrated by these same hierarchs, together with Bishop Pimen of Saratov and Volgograd, Bishop Ioasaf of Rostov and Novocherkassk, and Bishop Irenei of Ufa and Sterlitamak. During Liturgy, Metropolitan Nikodim ordained Brother Sergiy Gavryliv hierodeacon. A sermon on the festal theme was delivered by I. T. Mironovich, a teacher. After the festal moleben "Many Years" was sung.

The solemn ceremony in the Assembly Hall was opened by the rector, Archimandrite Kirill Gundyaev. He welcomed the hierarchs of the Russian Orthodox Church who had arrived for the celebrations and the guests from abroad—representatives of the Finnish Autonomous Orthodox Church headed by Metropolitan Johannes Rinne, the delegations from the Serbian Orthodox Church



Uspensky (standing) at the LTA annual convocation, October 9, 1975

and the Japanese Autonomous Orthodox Church, and pilgrims from Belgium and Cuba. In his introductory address, the rector touched on the problems now facing Orthodox theology and gave a short account of the state of the scientific and pedagogical work in the Leningrad Theological Academy and Seminary. He stressed, in particular, the need to combine faithfulness to the Orthodox tradition with the study of modern theological problems.

The report for the 1974/75 academic year was given by Docent Archpriest Vladimir Sorokin, the assistant rector of the academy and seminary. He noted among other things that in the past year students from Austria, Belgium, Bulgaria, Ethiopia, Finland, the Netherlands, Hungary, Japan and the USA had continued their studies at the academy and seminary. During the past year the Leningrad theological schools had taken an active part in ecumenical work and the peace movement. Congratulatory speeches addressed to the Leningrad theological schools were made by Metropolitan Nikolai of Lvov and Ternopol, by Hegumen Eleftheriy on behalf of the Moscow Theological Academy and Seminary, and by Archpriest L. Nedaikhlebov on behalf of the Odessa Theological Seminary. Archimandrite Michael spoke on behalf of the Orthodox Church of Jerusalem. He conveyed the blessing of Patriarch Benedictos I of Jerusalem and presented them with an icon of the Nativity of Christ.

There then followed a speech by Professor Dr. N. D. Uspensky entitled: "On the Origin of the Liturgy of the Pre-sanctified".

His Holiness Patriarch Pimen sent greetings addressed to Metropolitan Nikodim of Leningrad and Novgorod on the occasion of the patronal feast, which said: *My heartfelt good wishes to Your Eminence, the father rector, the governors, the teaching staff and the students of the Leningrad theological schools on this academic festival, the Feast of the Apostle of Love, St. John the Divine, the patron of the academy church and the Leningrad theological schools. May God's blessing be upon the Leningrad Theological Academy and seminary which are marking*

their annual patronal feast, and upon all toilers in the theological domain. May they perform zealous and untiring service to the Holy Church in the upbringing and education of diligent preachers and churchmen and make them exemplary citizens of our Great Motherland. Patriarch Pimen.

Greetings were also sent by Metropolitan Aleksiy of Tallinn and Estonia; Chairman of the Holy Synod Education Committee; Metropolitan Serafim Krutitsy and Kolomna; Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, and many other hierarchs, clergymen and laymen—Church figures.

On this Feast of St. John the Divine, a prominent modern theologian, Professor N. D. Uspensky, Doctor of Ecclesiastical History, who celebrated his 75th birthday on January 1, 1975, was also honoured. At the end of his speech Metropolitan Nikodim addressed a word of greetings to the professor. In expressing his heartfelt good wishes to the highly-respected Professor Uspensky, whose name is well known both in the Soviet Union and abroad, Metropolitan Nikodim said that in accordance with a resolution of the Academy Council and its subsequent representation to His Holiness Patriarch Pimen, the Primate of the Russian Church had confirmed his appointment as professor emeritus.

Professor Uspensky was greeted by Archimandrite Kirill, the rector, on behalf of the professoriate, the teaching staff and the students of the Leningrad theological schools; Archbishop Mikhail of Tambov and Michurin, on behalf of the editorial staff of the "Theological Studies", and Executive Secretary E. A. Karmanov on behalf of the editorial board of *The Journal of the Moscow Patriarchate*. In response N. D. Uspensky expressed his heartfelt thanks to all those who had congratulated him.

Metropolitan Nikodim also stated that in accordance with his recommendation Patriarch Pimen had confirmed the appointments as professors of the following docents of the Leningrad

In Memory of D. S. Bortnyansky

1975 marked the 150th anniversary of the death of the great Russian church composer Dimitriy S. Bortnyansky. On October 12, 1975, the 150th anniversary of his death, Archbishop Kiprian Zernov, the honorary rector of the church of the Icon of the Mother of God "Consolation of the Afflicted", Bolshaya Ordynka Str., Moscow, concelebrated the late Divine Liturgy along with the local clergy. During the service the choir under the direction of V. Matveyev sang three canticles composed by D. S. Bortnyansky—"Cherubic Hymn" No. 7, "It is meet" and after Communion verse, ecclesiastical concert No. 29—*I will praise the name of God with a song* (Ps. 69. 30, and Ps. 117. 2—Ed.).

After the customary Sunday moleben before the revered icon of the Mother of God "Consolation of the Afflicted" Archbishop Kiprian delivered a sermon in the words of the Sunday Gospel reading: *Be ye therefore merciful, as your Father also is merciful* (Lk. 6. 36). Grace remarked that in the Universal Church it had long been regarded a great art to create canticles which dispose the believer to prayer. "Only people of special piety possess this gift. During today's Liturgy," Archbishop Kiprian went on, "the Ektene for the Departed was said for one of

Theological Academy—Archpriest Nikolai Gundyaev, Deputy Head of the Department of External Church Relations, and Archpriest Vasiliy Stoikov, Secretary of the LTA Council.

The annual convocation concluded with a concert of church music rendered by the students under the direction of the singing teacher I. M. Ruzhansky. Works by Soviet composers were also sung.

In conclusion Archimandrite Kirill cordially thanked the hierarchs, the representatives of the theological schools, the foreign guests and all the others who had attended the celebrations of the Leningrad theological schools.

PYOTR SENKO, Candidate of Theology

our best composers of church music—Dimitriy Bortnyansky. The canticles which he composed are still heard in Orthodox churches everywhere and inspire us to pray. And today we are honouring the memory of this pious man. People dare not judge each other's real piety. This is a secret which is known only to God Himself. But there are certain signs by which the measure of a man's piety may be revealed to us. One such sign is the manner in which a man dies. Dimitriy Bortnyansky departed this life in the following wondrous manner. Sensing that death was imminent, the composer summoned the choir which he conducted and asked them to sing one of his best canticles—*Why art thou cast down, O my soul?* (Ps. 42. 5.—Ed.). During the singing Bortnyansky departed peacefully to the Lord. Our choir will now perform this canticle, after which we shall pray for the repose of his soul."

After the singing of *Why art thou cast down, O my soul*, the panikhida began. Protodeacon Konstantin Egorov, a cleric of the church, solemnly intoned: "Give rest eternal in beatific sleep, O Lord, to the soul of Thy servant Dimitriy, departed from life, and make his memory eternal".

M. NARBEKOV, parishioner of the Church at Bolshaya Ordynka

On October 20, 1975, an evening was held in the Assembly Hall of the Moscow Theological Academy and Seminary to commemorate the 150th anniversary of the death of the great composer of church music, Dimitriy Stepanovich Bortnyansky. After the singing of the prayer "O Heavenly King..." the rector, Archbishop Vladimir of Dmitrov, opened the evening. Then N. V. Matveyev, the head of the department of church singing and the director of the precentor class, read a paper on the life and work of D. S. Bortnyansky. The gathering listened to recordings of the composer's best works, both ecclesiastical and secular, explanations being provided by the speaker. In conclusion all

The Icon "Nativity of Christ" in the MTA Church Archaeological Collection

One of the main signs of the ecclesiastical veracity of the Orthodox icon is its canonicity. The canon is the symbol of the spiritual reality of the Prototype, a reality which the Church has come to know through her experience. Living Tradition, invisibly united with its Divine origins, safeguards the canon and fixates it in the symbol that is the iconographic image. Perceived through the inner eye of the spiritual world, the canon finds expression without thereby forfeiting its integrity in any number of icons—the number of possible expressions of the truth is in principle unlimited. The painter's fidelity to canon that has been perceived and interpreted by the Church as a whole is an act of cognizing God and an act blessed by the Holy Spirit. In this act man's creative energy is revealed in all its fullness, obviating, on the one hand, the arbitrary subjective principle, incompatible with true spirituality and Tradition, and eliminating, on the other, the soulless approach of the mere craftsman.

So-called Icon Samplers, which consolidated and preserved Church Tradition, have served as the basis for comprehending the transpersonal nature of Orthodox art. Fidelity to canon strengthens and elevates the icon-painter, however lacking in individuality he may seem superficially. It gives him the support needed to produce true creative work, even in cases where his purely subjective abilities as an artist are limited and imperfect. The icon-

painter gathers strength to create visual images which will raise the mind of the Christian in prayer to the Unseen Prototype.

The icon of the Nativity of Christ in the Patriarch Aleksiy Church Archaeological Collection at the MTA is an example of the elevating power of the canon to which we have referred. Despite of the apparent lack of sophistication in the style and the but-modest degree of talent to be seen in the painter, this icon, created within the framework of Church Tradition, expresses and preserves the image of Otherworldly Beauty through hieratical sacerdotal language, thanks to the symbolic nature of iconography.

Several specific features of the composition which is subdued, with striking colour-contrast in mood, the type of the faces and of the line lead us to associate this icon with the Rostov-Suzdal school* of the 16th century. This school has received little critical attention as compared with the Novgorod or the Moscow schools: "Among the multitude of works the subdued icons of Rostov usually remain unnoticed, lost as they are in the bright profusion that is Russian medieval art." Local traditions in icon-painting do not weaken but, on the contrary, serve only to accentuate the artist's fidelity to ecclesiastical canon, and the chief virtue of this icon lies in the fact that its painter has rightly understood and correctly reproduced the canon.

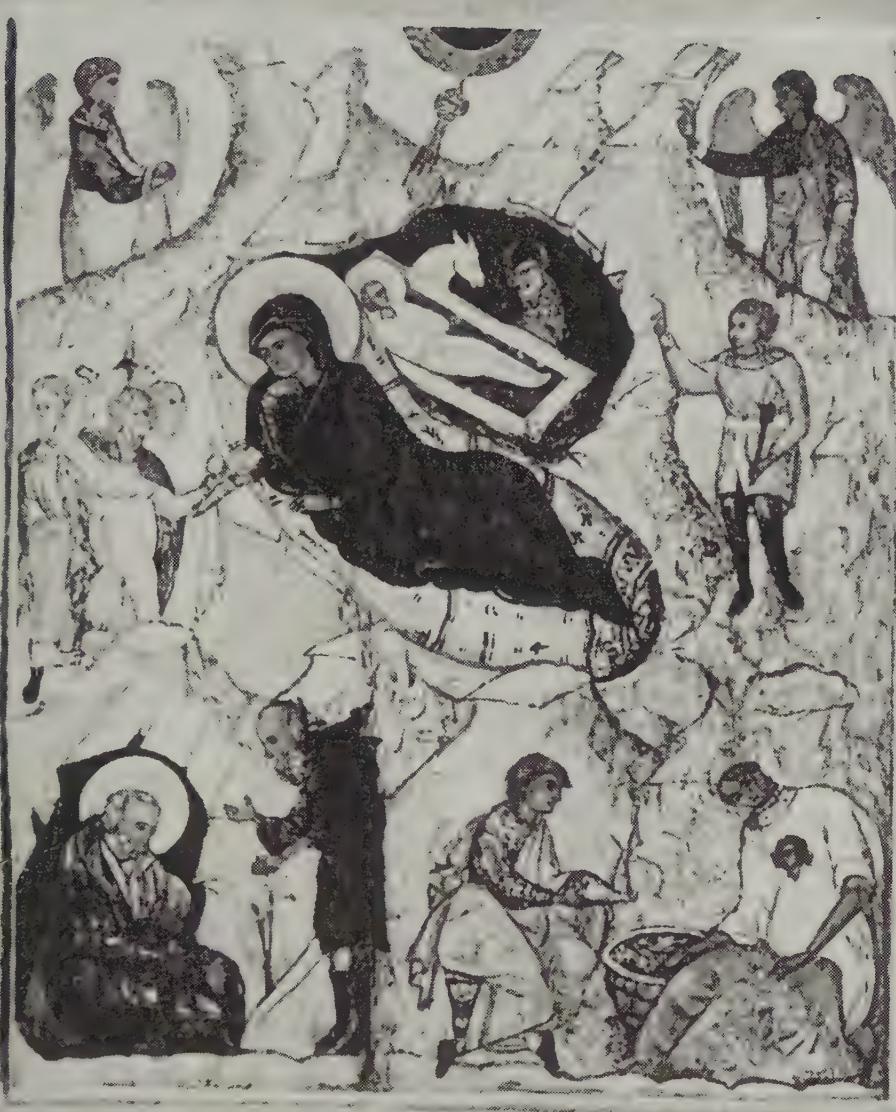
In the 16th century the iconographic schema of "The Nativity of Christ" was still closely linked with the "original" developed by the early Byzantine Church. In the 17th century, and even more so in the 18th, the iconography of the Nativity of Christ changed in many of its essentials, a change not unconnected with the influence of Western religious painting whose spirit contains nothing of the basic principles of the icon-painter's approach, concentrating as it does on re-creating the

those present—the teachers and students of the academy and seminary, including the extra-mural department, sang Bortnyansky's own composition of "Eternal Memory" for Dimitriy Bortnyansky.

The rector thanked N. V. Matveyev on behalf of the assembly for his interesting paper and explanations.

M. TROFIMCHUK, teacher
at the Moscow Theological Seminary

*See editorial note on p. 28.



ymbols of the Prototype, quite outside considerations of space and time. This is a separate spiritual language, and has nothing to do with purely external forms of experience. It is a language which can be learned, and its typical characteristics are to be seen in "The Nativity of Christ" found in the MTA Church Archaeological Collection.

The picture is quite flat, with no attempt to give the illusion of depth or any perspective of line or space. The icon speaks with the language of

eternity, which is why in ecclesiastical art holy events have always stood out from the rushing stream of time. Both eternity and particular moments in time are conveyed in one integrated, organic unity. In this way by following the canon the icon-painter is elevated to the awareness of the most sacred mysteries of time and eternity. The cave at Bethlehem is presented as the spiritual centre of the Earth. Within the icon the mountain has no empirical concrete quality and no landscape-e-

fect, and there is no emphasis on space as the rules of classical perspective would dictate. The artistic language of the icon is a sacred language, and has nothing to do with pictorial emotional effect.

In the top corners of the icon two angels are depicted, whose wings stand out sharply against the golden background. Emissaries of the celestial powers which play their part in the Incarnation and Nativity of Christ, as symbols of the Celestial Hierarchy they blend naturally with the depiction of what is happening on the earthly plane. Two worlds are united in a prayer of worship to the Creator: "Let heaven and earth today make glad prophetically. Angels and men, let us keep spiritual feast"².

In the centre of the composition lies the Mother of God, depicted strictly according to the rules of ecclesiastical icon-painting, which makes use of proportion to express the spiritual significance of each part of the icon. The colours of the robes of the Mother of God and the subdued reds of Her couch blend softly with the ochre tones of the mountain to combine into a single harmonious unity.

In this icon of the Nativity of Christ the image of the Mother-Giving-Birth is likened to the Earth bringing forth fruit. This profound comparison is felt throughout the whole of the Christmas service: "Today the Virgin gives birth to Him Who is above all being, and the Earth offers a cave to Him Whom no man can approach"³. "Today the Virgin gives birth to the Maker of all. The cave offers Eden,"⁴ in other words, the cave, taken as a symbol of the most secret bowels of the Earth, brings back to man the Paradise that he has lost.

The iconographic canon is not a fossilized rule, dictated once and for all; it develops like a living organism in which we can always follow the course of how it came into being, and pick out the oldest parts which, like seeds, contained within themselves a hidden treasure of forms that were to emerge in the course of time.

The oldest surviving depictions of the Nativity of Christ date back to the 4th century, while its iconographic

schema was formulated in the Byzantine Church in the 6th century. This to be seen in the famous Montz ampoule (a vessel for storing holy oil), which differs from early Christian compositions by having the star in the zenith, the stable replaced by a cave, the Mother of God depicted lying, and the figure of Joseph shown sitting in the bottom left-hand corner.

The depiction of the ox and the ass at the crib comes from early Christian iconography. The introduction of this detail which is not mentioned in the Gospels is due mainly to the prophecy of Isaiah: *The ox knoweth his own master and the ass his master's crib* (Is. 1. 3). In Russia, where these animals were unknown, they were replaced by a cow and horse which are depicted on the icon under consideration. "The cave is dark," says the "Icon Sampler", "but when you look into it looks a horse, seen in half-figure, and on the other side a cow, seen in half-figure"⁵.

One of the earliest particularities of the iconography of "The Nativity of Christ" is the symbol of the Star of Bethlehem. At first it was an essential part of the composition of the Adoration of the Magi, but later it came to be included over the crib even when the Magi were not depicted. Since early times the Star of Bethlehem has been more as a part of the Celestial Hierarchy than as a cosmic, material body. St. John Chrysostom saw it as an angel which had taken on the form of a heavenly body. St. Dimitriy Rostov gave the opinion generally accepted among the holy fathers, that the star was a special power of God. The nonmaterial essence of the star is emphasized in the icon "The Nativity of Christ" in the MTA Church Archaeological Collection.

"The Nativity of Christ" usually unites in one composition the depiction of the Magi and that of the shepherds, although, according to tradition supported by liturgical theology, the adoration of the shepherds and that of the Magi were separated by a fairly long period of time. But the icon speaks of sacred time, contained within eternal memory of God, of sophic time for we can rise to the Prototype of

hen the forms of the created world, edged in by time and space, are transformed according to the laws of the spiritual world.

The crib with the Infant lying within is like a light shining in the darkness. The Eastern tradition, as opposed to the Western (which places the crib in a stable) has long regarded a cave as the scene of the Nativity of Christ. The first written evidence of this tradition comes from St. Justin Martyr (2nd century). Church historians Eusebius, Procopius and Sozomenes mention the simple erected over what they presumed to be the cave in question by Sts. Constantine and Helena, Equal to the apostles. There is also mention of a cave in the Apocrypha and in the apocalyptic writings. This cave was seen as a place far removed from the bustle of ordinary life, a place connected with the hidden powers of the Earth, and as such there is no doubt that it corresponds more profoundly with the mystery of the Incarnation. The canticles emphasize the contrast between the darkness of the depths of the earth and the Light which shone forth from them: "Thou hast enlightened us by Thy coming. Light from Light, Brightness of the Father, Thou hast made the whole creation shine with joy"⁶. In "The Nativity of Christ", under discussion, the cave is drawn in a non-naturalistic manner. An icon in its very principles (as opposed to religious pictures) rejects secular, everyday details and attitude, radically alien to the asceticism of the icon-painter's prayerful task.

On the right of the cave is depicted a shepherd with a pipe. This composition has preserved the early tradition according to which the icon should contain two shepherds—an old man and a young one. In the 11th and 12th centuries three shepherds were depicted. In spite of the rules laid down in the "Icon Sampler" and in spite of the evidence of extant works (e. g. the miniatures from the Vatican minology, depicting one old shepherd receiving the Angel's message), iconographic literature usually refers to the shepherd as "the spirit of doubt", or "the evil spirit of the Tempter". The German art historian Konrad Onasch⁷, who has made a

close study of this question, considers that the old man standing before Joseph is the Prophet Isaiah. The "Icon Sampler", however, states clearly that "Joseph Her spouse sits on a stone... and before him stands a *shepherd* (our italics —Ed.), grey-haired, with the beard of St. John the Divine balding and dressed in a shaggy goatskin"⁸.

In the bottom right-hand corner, in accordance with an iconographic tradition that dates back to the 9th century, is depicted the bathing of the Infant. This detail comes from the tradition that two midwives were witness to the miraculous and painless birth of the Saviour.

Colour takes on completely new meaning in the icon, which in no way follows slavishly the laws of perception that hold true in the external world. Here the colour speaks instead to our inner experience, and in this is made manifest the organic connection between icon and liturgy. The colour composition of the icon shows an inner calm—peaceful and peacemaking. The colour is compatible with the nature of the liturgy celebrated at Christmas, with its prayerful concentration, humility, light and calm joy.

On this occasion Holy Church sings "Come, let us greatly rejoice in the Lord as we tell of this present mystery. The middle wall of the partition has been destroyed"⁹, i. e. the hidden obstacle between God and man has been destroyed. The icon has expressed through the sacred symbol that which is revealed in all its plenitude in the Christmas liturgy. The Incarnation of the Saviour destroyed the obstacle that stood between the terrestrial and the celestial, and through the true power of its artistry the icon brings us closer to an understanding of the mystery of this union and directs us in prayer to the Divine Prototype.

"Thy Nativity, O Christ our God, has shone upon the world with the light of knowledge: for thereby they who adored the stars through a star were taught to worship Thee, the Sun of Righteousness, and to know Thee the Dayspring from on high."

O Lord, glory to Thee."

VLADIMIR IVANOV

EDITORIAL NOTE: On the inside front cover of this issue is reproduced one of the most interesting samples of the Rostov-Suzdal school, the icon "Praise to the Most Holy Mother of God" (15th century), also known as "The Synaxis of the Most Holy Mother of God".

On the schematic plane this icon might appear to be a variant of "The Nativity of Christ". The differences in the "Synaxis of the Most Holy Mother of God" are, however, quite clearly to be seen and consist of the following: the Mother of God is seated on a throne holding the Divine Infant in Her arms (not lying on a couch), and the icon contains an assembly of singers and saints, come to glorify the Mother of God. It also shows two figures which symbolize the Earth and the Desert.

The feast which is called the Synaxis of the Most Holy Mother of God is celebrated on the second day of Christmas, along with the commemoration of the flight of the Blessed Virgin with the Divine Infant into Egypt. The Synaxarion speaks of this event in the following words: "After the birth of Jesus the Most Pure Virgin and Mother with the Infant and Joseph took flight into Egypt, to fulfil the words of the Prophet that *out of Egypt have I called my son* and to shut the mouths of all heretics... That is why they took flight into Egypt, there to destroy the idols, and to save the whole universe through His most salutary Crucifixion and Resurrection" (The Synaxarion, 2nd ed., Kiev-Pechery Lavra, 1874, p. 145).

The icon "The Synaxis of the Most Holy

Mother of God" is a direct development from the subject-matter of "The Nativity of Christ". Many of the things we are used to seeing in the latter are also depicted on the former.

In the first place we have the angels and the unusual form of the Star. On the left are the Magi and a maiden, symbolizing the Earth, the bowels of which stands the cave. On the right are the shepherds and the Desert in the image of a woman bearing a crib. All these, together with St. John of Damascus on the left and St. Cosmas of Maïuma on the right, and a choir of singers led by a precentor go to make up the assembly that sings praise to the Mother of God and the Infant Whom She bore. (Q. v., for instance, V. I. Antonova: Early Russian Art from the Collection of Pavel Korin. Moscow, 1961; Konrad Onasch, *Ikonen*, Berlin, 1961).

St. John of Damascus (8th century) and St. Cosmas of Maïuma (8th century) were known from earliest times as composers of canons and of other hymns to the Most Blessed Mother of God.

NOTES

¹ V. I. Antonova. Notes on the Rostov-Suzdal School of Painting. "The Rostov-Suzdal School of Painting". Moscow, 1967, p. 5.

^{2, 3, 4, 6, 9} The Service for Christmas Day. Moscow, 1947, p. 13.

^{5, 8} The Icon Sampler. Moscow, 1913, pp. 62.

⁷ Q. v., for instance, K. Onasch. *Ikonen*. Berlin, 1961.

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NEWS FROM DIOCESES

The Diocese of Moscow. On August 26, 1975, Feast of St. Tikhon, Bishop of Voronezh, the Miracle Worker of Zadonsk, Archpriest Tikhon Tikhonovich Pelikh, Rector of the Prophet Elijah Church in Zagorsk, Moscow Diocese, marked his 80th birthday. Father Tikhon has served in the St. Elijah Church for a quarter of a century.

On that day a large number of clergymen and parishioners gathered for Divine Liturgy celebrated by an assembly of the clergy. After the festal moleben the Superintendent Dean, Archpriest Anatoliy Petropavlovsky, addressed a few words of congratulation to the rector. He noted the selfless devotion to Holy Church shown by Father Tikhon Pelikh, who had gained the love of clergymen and laymen alike. The superintendent dean conveyed to Archpriest Pelikh the blessing of Metropolitan Serafim of Krutitsy and Kolomna and presented him with a diploma to mark his eightieth birthday.

Archimandrite Kirill Pavlov congratulated Archpriest Pelikh on behalf of Archimandrite Ieronim Zinoviev, Father Superior of the Trinity-St. Sergiy Lavra, and offered him a prosphora.

Father Tikhon's concelebrants also offered him their sincere best wishes and noted his fervent service for the Church and love for the priesthood.

The parishioners presented Archpriest Pelikh with a vestment, a mitre and a bas-relief image of the Crucifixion.

On August 31, the 10th Sunday after Pentecost, Metropolitan Serafim of Krutitsy and Kolomna came to offer Father Tikhon his best wishes. The metropolitan concelebrated Divine Liturgy in the Prophet Elijah Church with the superintendent dean and the local clergy. After the moleben, Metropolitan Serafim conveyed the good wishes of His Holiness Patriarch Pimen and himself to Father Tikhon on his name day and eightieth birthday and presented him with a patriarchal award —the Order of St. Vladimir, 2nd Class. He was awarded the Order of St. Vladimir, 3rd Class, in 1973 on the occasion of the bicentenary of the Prophet Elijah Church.

The Diocese of Kiev. On July 28, 1975, Feast of St. Vladimir, Equal to the Apostles, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, concelebrated Divine Liturgy (and on the eve of the feast officiated at All-Night Vigil with the reading of the akathistos to St. Vladimir) in St. Vladimir's Cathedral in Kiev with Metropolitan Nikolai of Lvov and Ternopol, Archbishop Nikodim of Kharkov and Bogodukhov, Bishop Feodosiy of Poltava and Kremenchug, Bishop Varlaam of Pereyaslav-Khmelnitsky, the cathedral clergy, Archpriest John Margitich of the Patriarchal Parishes in Canada, and Archpriest Afanasy Belkevich from the USA. Pilgrims from Canada attended the Liturgy.

On August 24, the 9th Sunday after Pentecost, Metropolitan Filaret concelebrated Divine Liturgy in the cathedral with Bishop Varlaam of Pereyaslav-Khmelnitsky and the cathedral clergy and ordained Deacon Ioann Kravets to the priesthood.

In the evening, His Eminence read the Akathistos to the Dormition of the Most Holy Theotokos in the cathedral together with Archbishop Nikodim, Bishop Varlaam and the cathedral clergy. The following guests from Argentina were present at Divine Liturgy: Dr. Alfredo Tomacelli, Director-General of the Department of Cults of the Argentinian Ministry for Foreign Affairs and Cults, and Dr. Roman Roberto Bravo, Director of the Department of Non-Catholic Confessions.



Archpriest Tikhon Pelikh

On August 29, Translation of the Image of Our Lord Jesus Christ "Not Made with Hands", Metropolitan Filaret concelebrated Divine Liturgy with the local clergy and priests from the neighbouring parishes in the Holy Trinity Church in Troeshchina, a village in the Brovary District, Kiev Region.

In the evening of that day, Metropolitan Filaret and Bishop Varlaam, assisted by the cathedral clergy and other concelebrants, read the Office for the Burial of the Most Holy Mother of God and carried the Holy Shroud round the cathedral. Present at the service was a delegation of the Evangelical Lutheran Church of Finland led by Archbishop Dr. Martti Simojoki.

On August 31, the 10th Sunday after Pentecost and the Feast of the Holy Martyrs Sts. Florus and Laurus, His Eminence Metropolitan Filaret concelebrated Divine Liturgy (and on the eve officiated at All-Night Vigil) in the Church of the Ascension in the St. Florus and the Ascension Convent in Kiev with members of the convent clergy. During the Liturgy, the metropolitan ordained Hierodeacon Germogen Aniskovets hieromonk.

On September 11, the Commemoration of the Beheading of St. John the Baptist, Metropolitan Filaret officiated at Divine Liturgy in the cathedral with Metropolitan Elias Kurban of Tripoli and Archimandrite Nicholas Badawy, Vicar of the Beirut Diocese.

On September 14, the 12th Sunday after Pentecost, His Eminence Metropolitan Filaret ordained Feodor Sheremet, a graduate of the Leningrad Theological Academy, to the diaconate during Divine Liturgy in the cathedral. Dr. Philip Potter, General Secretary of the World Council of Churches, attended the Liturgy.

On September 26, the eve of the Exaltation of the Holy Cross, Metropolitan Filaret officiated at All-Night Vigil with the Office for the Exaltation of the Cross, and on the feast itself, Divine Liturgy in St. Vladimir's Cathedral together with Metropolitan Emilian of Calabria (Church of Constantinople) and Bishop Platon of Argentina and South America.

On September 28, the 14th Sunday after Pentecost, Metropolitan Filaret ordained Pavel Rachkovsky, the bell-ringer of the Church of the Ascension in Kiev, deacon during Divine Liturgy in the cathedral.

The Diocese of Argentina. On September 9, 1975, the name day of His Holiness Patriarch Pimen, the faithful children of the Mother Church assembled in the Cathedral of the Annunciation in Buenos Aires to pray to the Lord for good health and prosperity for His Holiness for

many years to come and success in his apostolic service for the Church of Russia and his people.

It is well known that in his messages and prayers His Holiness Patriarch Pimen never forgets those who for one reason or another find themselves in foreign parts, and we are aware of the great affection and paternal love with which he receives pilgrims—those faithful children of the Russian Orthodox Church, who come from abroad to Russia.

After the Liturgy, Archpriest Foma Gerasimchuk and Father Rostislav Shvets said a thanksgiving moleben. Father Rostislav mentioned St. Pimen the Great, whose memory was honoured on that day. After the service "Many Years" was sung to His Holiness Patriarch Pimen.

N. LAKNER

Buenos Aires

The Diocese of Düsseldorf. The Opening of the Russian Orthodox Church Centre in the FRG. The "Maria Cloister" (Marienstift) was officially opened on May 25, 1975, the Sunday of the Paralytic, as an episcopal home and the diocesan centre of the Russian Orthodox Church in North-West Germany. Marienstift was formerly a Roman Catholic monastery. Thanks to the mediation of Prelate Dr. Wilhelm Nyssen, who is responsible for the spiritual guidance of the students in Cologne, and the efforts of Dr. Peter Nettekoven, who was at that time Vicar-General of the Cologne Archdiocese, Marienstift was completely restored and fitted out. (Dr. Nettekoven died recently in Jerusalem, soon after he was made bishop).

On October 1, 1974, Josef Cardinal Höffner, Archbishop of Cologne, handed over the house to his Orthodox colleague Archbishop Aleksiy (van der Mensbrügge) of Düsseldorf as an episcopal residence. With considerable help from Father Carl Klinghammer, Rector of the Roman Catholic Church of the Holy Sacrament in Düsseldorf, with whom Archbishop Aleksiy had lived until that time in the parish house, and thanks to the efforts of the nuns and clergymen living in the house the interior of the archiepiscopal residence was completed.

The official opening began in the morning after Divine Liturgy which was concelebrated by Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Western Europe; Archbishop Aleksiy of Düsseldorf; members of the diocesan clergy and representatives of other Orthodox Churches. The Cologne community choir sang under the direction of Father Hermann Faltermeier. Metropolitan Filaret stressed the tremendous assistance rendered by the Diocese of Cologne in the preparation of the centre and



Dismissal after Divine Liturgy. Left to right are Hierodeacon Mark, Archbishop Aleksiy of Düsseldorf, Metropolitan Filaret of Berlin and Central Europe, Hierodeacon Ilija (Serbian Church)

noted the great significance it would have in the ecumenical field.

During a reception held later that day the new centre was officially handed over. Prelate Dr. Wilhelm Nyssen made a speech on behalf of Cardinal Höffner, who was unable to attend. He emphasized the importance of Orthodox presence among the Churches of the West—a factor which also gives spiritual aid to these Churches in their work. Thanks to her great proximity to early Christianity, the Orthodox Church had to a great extent preserved the spiritual experience which was sometimes very lacking in Western confessions and which they could once again acquire

here. Monsignor Dr. Albert Rauh, Secretary of the Ecumenical Commission (Department of Eastern Churches), deputizing for Bishop Rudolf Gruber of Regensburg, spoke on behalf of the German Roman Catholic Episcopal Conference. In expressing the gratitude of the Russian Orthodox Church, Metropolitan Filaret once again pointed to the fraternal act of the Roman Catholic Church which recalled the one performed by the Evangelical Church when she offered the episcopal residence (also in Düsseldorf) to a hierarch of the Serbian Church, Bishop Lavrentije Trifunović of Western Germany. On behalf of His Holiness Patriarch Pimen, Metropolitan Filaret presented an icon of the Resurrection of Christ for Cardinal Höffner as a sign of common Christian faith in the Resurrection of the Lord, as a sign of Christian love. Father Klinghammer said: "This event allows us to see the vitality of Christian love between Christian Churches which are still divided, the existence of living solidarity in a spirit of practical ecumenism which should instil new hope in all those who despaired at the apparent stagnation in the ecumenical movement!".

NIKOLAUS THON

Düsseldorf, FRG



Members of the episcopate, clergy and laity at the church entrance after Divine Liturgy

The Diocese of Penza. Jubilee of an Archpastor. On June 17, 1975, the parishioners of the Penza churches prayed with their archpastor, Bishop Melkisedek of Penza and Saransk, at a service of thanksgiving to mark ten years of episcopal service and twenty-five years in holy orders. Archbishop Leontiy of Orenburg and Buzuluk and Bishop German of Vilna and Lithuania took part in Divine Liturgy with Bishop Melkisedek.

After a thanksgiving moleben, "Many Years" was sung. Then Archbishop Leontiy and Bishop German offered their best wishes to Bishop Melkisedek. In reply, Bishop Melkisedek thanked the archpastors for their joint prayers, warm words and good wishes.

Greetings messages were read out from the clergy of the cathedral and the churches of the Penza Region, and from the clergy and flock of Mordovia. Bishop Melkisedek was also congratulated by the members of the church councils of the cathedral and the St. Mitrofan Church in Penza.

Mention was made of Bishop Melkisedek's contribution to the peacemaking of the Russian Orthodox Church, his love for diligent divine

service and his stirring sermons, which are profound in content, but accessible in form. The parishioners of the Penza churches expressed their gratitude to the bishop for the weekly Sunday reading of a special office before the revered Kazan icon of the Mother of God, in the St. Mitrofan Church in Penza. This service is always conducted with great prayerful enthusiasm before a multitude of believers. During Bishop Melkisedek's five years of service in Penza the Cathedral of the Dormition has been given a splendid new look both inside and out.

The Diocese of Rostov. At the beginning of September 1975, a meeting took place at the diocesan board offices between Bishop Ioasaf of Rostov and Novocherkassk and two Irish Roman Catholic priests.

The guests, who were returning to Ireland from Moscow, visited various places of historical interest in Rostov-on-Don, including the magnificent Cathedral of the Nativity of the Blessed Virgin where they acquainted themselves with its icon-painting.

During the cordial, relaxed conversation the Irish priests told Bishop Ioasaf that they were



Bishop Melkisedek of Penza (right), Archbishop Leontiy of Orenburg, Bishop German of Vilna at Divine Liturgy in the Penza cathedral, June 17, 1975



The feast of Moscow hierarchs—Ss. Peter, Aleksiy, Iona, Filipp and Ermogen—October 18, 1975. His Holiness Patriarch Pimen congratulating parishioners of the Patriarchal Cathedral of the Epiphany after Divine Liturgy.

See p. 15



At Divine Liturgy in the Resurrection Church in Sokolniki, Moscow, on October 26, 1975, Feast of the Iberian Icon of the Mother of God. Right to left: Archbishop Iakovos of Diocaesarea and His Holiness Patriarch Pimen, Archbishop Stephanos of Gaza, Archbishop Hymeneos of Lydda (Church of Jerusalem) and Bishop German of Vilna and Lithuania.

See p. 10



His Holiness Patriarch Pimen of Moscow and All Russia receiving on October 1975, Metropolitan Johannes of Helsingfors (Autonomous Orthodox Church of Finland) and Mr. Sauri Kärävä, an government counsellor from the Ministry of Education, who is also an official in charge of the affairs of the Finnish Orthodox Church, Fidei Andrei Karpov and Deacon Victor Porokara. On the His Holiness Patriarch Pimen presenting a panagia to Metropolitan Johannes.

members of the Holy Virgin Mary Society, whose aim is to give assistance to the poor and needy. The society advocates the ideas of peace and mutual understanding between Christians and all peoples. Bishop Ioasaf said that the Orthodox Church puts a very high value on her participation in service for people both in the material and spiritual respect. She takes an active part in the struggle for peace throughout the world.

The bishop's secretary, Archpriest Iliya Varnitsky also took part in the conversation.

The guests from Ireland later visited the Cathedral of the Ascension in Novocherkassk, a magnificent building which is notable both for its architecture, interior decoration and icon-painting.

* * *

On September 17, Feast of the Invention of the Relics of St. Ioasaf, Bishop of Belgorod, Bishop Ioasaf of Rostov and Novocherkassk celebrated Divine Liturgy in the cathedral. After a festal noleben, the dean of the cathedral, Archpriest Iliya Varnitsky, offered the bishop good wishes or his name day on behalf of the clergy.

Representatives of the Armenian Church parish in Rostov-on-Don came to the cathedral to greet Bishop Ioasaf. The rector Father Grigoriy Terterian made a speech in which he offered his sincere good wishes to the bishop and presented him with a holy prosphora on behalf of himself and the Armenian parish.

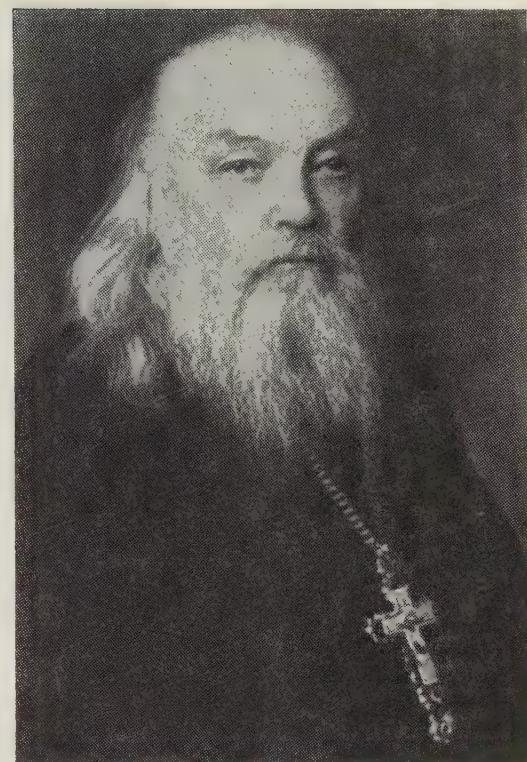
On September 21, Nativity of the Blessed Virgin, Bishop Ioasaf celebrated Divine Liturgy in the cathedral on the occasion of the patronal feast. After the singing of "Many Years", Bishop Ioasaf called on all believers to live in peace with all people and in Christian love.

The Diocese of Sverdlovsk. Of his approximately fifty-five years of pastoral service Archpriest Mikhail Ivanovich Kukarin has spent thirty years in the Cathedral of St. John the Baptist in Sverdlovsk.

Father Mikhail was born in 1899 in the village of Gorny Shchit, Ekaterinburg Gubernia. In 1921, he was ordained deacon, and then presbyter to serve in the cathedral in Ekaterinburg (now Sverdlovsk) by Bishop Grigoriy Yatskovsky of Ekaterinburg († April 26, 1932). Since 1924 Father Mikhail has served in the parishes of the Sverdlovsk Diocese.

During the Great Patriotic War, he served at the front and was wounded on four occasions in the fighting near Leningrad. He was awarded various government orders and medals for his valour.

In 1945, Bishop Tovia Ostroumov of Sver-



Archpriest Mikhail Kukarin

lovsk and Chelyabinsk († May 5, 1957) appointed him to serve in the Sverdlovsk cathedral and from 1950 onwards he was the dean there. In 1957, Father Mikhail became the rector of a church in Krasnoufimsk and was chosen as a member of the audit commission of the diocesan board. Four years later he was reappointed dean of the Sverdlovsk cathedral and at the same time became acting secretary of the diocesan board. Father Mikhail is at present the honorary dean of the cathedral.

A modest, loving, peaceful pastor with a good heart, Father Mikhail enjoys the deserved respect of his fellow clergymen and the love of the parishioners. He serves as a model for younger pastors and devotes much of his attention to improving their pastoral service.

Archpriest Mikhail Kukarin has received many sacerdotal awards. In 1972, His Holiness Patriarch Pimen awarded him the Patriarchal Diploma to mark his fifty years of service in holy orders and the following year, His Holiness gave his blessing to Father Mikhail to conduct Divine Liturgy with the Holy Doors open till the Lord's Prayer.

The Diocese of Stavropol. On August 18, 1975, Bishop Antoniy of Stavropol and

Baku arrived in Stavropol. The bishop visited the cathedral and later the grave of Metropolitan Antoniy, where he said the Liturgy for the Departed. In the evening a ceremonial meeting was arranged for Bishop Antoniy in the cathedral before the start of All-Night Vigil on the eve of the Transfiguration.

On the day of the feast, August 19, Bishop Antoniy officiated at Divine Liturgy, also in the cathedral. After a moleben and the singing of "Many Years" he addressed a few words of exhortation to the flock of Stavropol.

Later that day, the bishop looked round the Church of the Dormition of the Most Holy Theotokos in Stavropol and prayed at evening service in the Prayerhouse of the Protecting Veil in Nevinnomyssk.

On Saturday, August 23, Bishop Antoniy officiated at All-Night Vigil in the Church of St. Michael the Archangel and on the following day celebrated Divine Liturgy in the Church of the Nativity of the Mother of God in Baku.

Bishop Antoniy celebrated Divine Liturgy in the Dormition Prayerhouse in Goryachevodsky, near Pyatigorsk on August 28, the Dormition of the Most Holy Theotokos, after officiating at All-Night Vigil on the eve. The procession with asperges was led round the church to mark the patronal feast.

Later that day, Bishop Antoniy visited the churches of St. Lazarus the Pious and the Protecting Veil of the Mother of God in Pyatigorsk, the Prayerhouse of the Protecting Veil in the town of Mineralnye Vody, St. Nicholas Church in Essentuki and the St. Panteleimon Prayerhouse in Kislovodsk. These places are especially dear to the bishop: it was here that he spent his childhood and began his ecclesiastical service, attending in the sanctuary during services. He was treated with warmth and cordiality wherever he served.

Diocese of Kharkov. On May 4, 1975, Easter Sunday, Archbishop Nikodim of Kharkov and Bogodukhov conducted Paschal Vespers in the Cathedral of the Annunciation in Kharkov. By tradition the superintendent deans and rectors of the churches and the laity offered the archbishop their best wishes on the feast.



Archbishop Nikodim of Kharkov administering the Holy Sacrament to Archpriest Galaktion Perepelitsa

The following day, Archbishop Nikodim celebrated Divine Liturgy and preached a sermon in the Ozeryansky Church in Kholodnaya Gora, Kharkov. To the ringing of Paschal bells the Easter procession was led round the church and "Many Years" sung.

On the third day of Easter, His Grace celebrated Divine Liturgy at a church in Zmiev. During the Liturgy Aleksiy Trofimov, a subdeacon at the cathedral, was ordained deacon. After Liturgy the archbishop said a few words of exhortation on the theme of the feast and blessed the congregation.

Every year in Kharkov and the Diocese of Kharkov they celebrate the Feast of St. Athanasios, Patriarch of Constantinople and Miracle Worker of Lubny, whose relics rest in the Cathedral of the Annunciation.

On May 15, 1975, Feast of St. Athanasios, Archbishop Nikodim and Archbishop Antoniy of Chernigov and Nezhin concelebrated Divine Liturgy in the cathedral (after officiating at All-Night Vigil on the eve) with numerous priests and deacons from Kharkov and other towns and villages. During All-Night Vigil, the akathistos was read to St. Athanasios. At Matins, Archbishop Antoniy anointed the pilgrims with holy oil. After the moleben, said before the shrine of St. Athanasios, "Many Years" was sung.

On May 18, the 3rd Sunday after Easter, of the Myrrh-Bearers and the Feast of Sts. Josef of Arimathea and Nicodemus, the laity of Kharkov congratulated Archbishop Nikodim on his name day and on his completion of thirty years in holy orders. On the eve of the feast, Archbishop Nikodim officiated at All-Night Vigil in the ca-

cathedral together with the clergy from the cathedral and the other churches of Kharkov. In the morning they celebrated Divine Liturgy. A thanksgiving moleben was said and "Many Years" sung. Archpriest Nikolai Kukharuk, secretary of the diocesan board, congratulated the archbishop on behalf of the Kharkov clergy.

In the evening Archbishop Nikodim, assisted by the parish and cathedral clergy, read the Akathistos to the Resurrection of Christ and said a parting moleben before his departure to Argentina to visit the flock of the South American Exarchate.

JUBILEE CELEBRATION

On June 29, the 1st Sunday after Pentecost, of All Saints, the believers of Kharkov and the clergy of the Cathedral of the Annunciation offered prayers to the Lord for the health and prosperity of their beloved starets, Archpriest Galaktion Perepelitsa, who on that day, by the will of God, celebrated his one hundredth birthday.* Father Galaktion is still, at his own wish, a member of the cathedral clergy.

With the blessing of Archbishop Nikodim of Kharkov and Bogodukhov a thanksgiving moleben was said after Divine Liturgy. In his greeting to the starets Archbishop Nikodim said: "Dear Father Galaktion. We, the believers of Kharkov, join with the Church as a whole in

* See also JMP, No. 11, 1974, p. 23.



The service in the Cathedral of Feodorovskaya Icon of the Mother of God

thankning God Who has given you a glorious hundred years and us in your person, an ardent pastor of the Church, with your inherent love for God's Church, a model of a real toiler at the Lord's altar. His Holiness awarded you on Holy Easter Day your second ornamented cross as a mark of gratitude and respect for your tireless efforts." In conclusion the centenarian was presented with a holy prosphora and flowers.

That same day, a guest from Cuba, Dr. Adolfo Hem, professor at an Evangelical seminary, visited the cathedral. During a luncheon given by the cathedral parish council in honour of the starets and the guest, Dr. Hem said that he was sure that the younger generation of Russian clergymen would, with the same unfailing zeal and honour, serve the Church of Christ and its glorious country which it had inherited from its predecessors.

The Diocese of Yaroslavl. On March 23, 1975, the 1st Sunday in Lent, Metropolitan Yuvenaliy of Tula and Belev conducted Divine Liturgy and, on the eve, All-Night Vigil in the Yaroslavl Cathedral of the Feodorovskaya Icon of the Mother of God. The church was thronged with worshippers. His concelebrants were Archimandrite Avel Makedonov, Prohegumen (now Hegumen) of the Russian Monastery of St. Panteleimon on Mount Athos; Archpriest Boris Stark, dean of the cathedral; Archpriest Anatoliy Rodionov, secretary of the Tula diocesan board; Archpriest Georgiy Klyushnikov, secretary of the Yaroslavl diocesan board, the clergy of the cathedral and many other priests. The service was attended by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, Metropolitan Ioann of Yaroslavl and Rostov, Bishop Khrisostom of Kursk and Belgorod.

After the Liturgy the Office of the Triumph of Orthodoxy was concelebrated by the above-mentioned members of the episcopate and clergy led by Metropolitan Nikodim. The cathedral choir conducted by Precentor T. V. Dzichkovskaya sang movingly.

The funeral service for and interment of Metropolitan Yuvenaliy's mother Maria took place that same day.

On March 30, the 2nd Sunday in Lent, Metropolitan Ioann celebrated Divine Liturgy in the cathedral and ordained Subdeacon Vasiliy Timonik to the diaconate. A large group of students from the Paris Institute of Social Studies headed by Prof. Robert Bosque attended the service. Then a talk was held between the guests from Paris and Metropolitan Ioann in his residence.

IN MEMORIAM

Archpriest Andrei Vasilyevich Ostapov, the oldest clergyman in the Odessa Diocese, peacefully departed to the Lord early in the morning of December 21, 1974, after a brief illness, in the 93rd

vine Liturgy on feast days and Sundays, prayed long by the prothesis, taking particles out of the prosphorae for his numerous flock, dead and living.

Father Andrei was remarkable for his ready sympathy, modesty and gentleness. He was indulgent towards others and exacting towards himself. Many parishioners came to him for help and advice when they were in difficulty. He was friendly and tender with his fellow pastors, sharing his rich spiritual experience with them. For his long and faultless ministry in the Holy Church, Archpriest Andrei Ostapov received from the Supreme Church Authority all the ecclesiastical honours open to a priest.

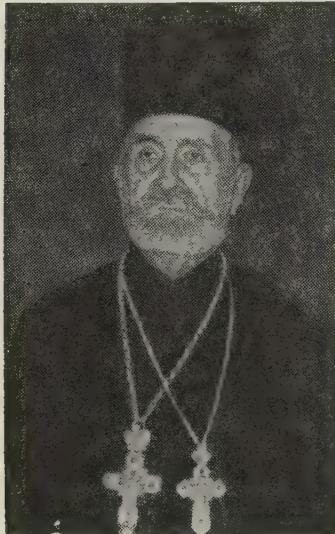
With the blessing of Metropolitan Sergiy of Kherson and Odessa, Archpriest Boris Shishko, Dean of the Cathedral of the Protecting Veil, assisted by the clergy of the cathedral, conducted the Liturgy for the Departed on December 22 and 23. Before the funeral service, Archpriest Boris Shishko read a telegram from Metropolitan Sergiy offering his condolences to the parishioners of the cathedral and relatives of the deceased. Priests from adjacent parishes took part in the funeral service which was attended by many parishioners. Archpriest Boris Shishko delivered the funeral oration. The deceased was buried at the local cemetery.

Archpriest Nikolai Petrovich Radkovsky, a retired clergyman of the Moscow Diocese died on August 14, 1974, in the 83rd year of his life, after a brief severe illness.

He was born into an archpriest's family on April 25, 1892, in the town of Gzhatsk (now Gagarin), Smolensk Gubernia. He completed the Vyazma gymnasium in 1913 and the Faculty of Law at Moscow University in 1917. From

1918 to 1930, Nikolai Petrovich worked as a lawyer in Gzhatsk, then, till 1949, as a teacher in Ivanteyevka, Moscow Region.

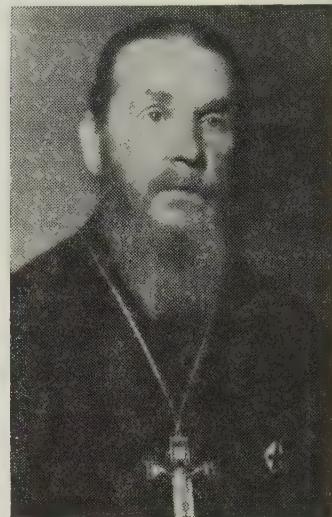
From his childhood he attended church, loved divine services



year of his life and in the 70th year of his ministry in the Holy Church.

He was born into a priest's family on October 17, 1882, in Kolkoutsy Village, Khotin District, Kishinev Gubernia. After finishing the Kishinev Theological Seminary in 1903, he was ordained to the priesthood and appointed to serve in the Kishinev Diocese. After many years in the ministry, Father Andrei graduated from the Theological Faculty of Jassy University in Kishinev. He then continued his pastoral service and became superintendent dean. From 1949 till his retirement in 1974, he served in the Cathedral of the Protecting Veil in Izmail, Odessa Diocese.

Archpriest Andrei Ostapov was a zealous servant in the vineyard of the Lord and a good preacher. He loved divine service in strict accordance to Church Rules and always officiated with great fervour. After his retirement, Father Andrei regularly attended Di-



and assisted at the altar. On December 22, 1949, Metropolitan Nikolai (Yarushevich) of Krutitsy and Kolomna († December 13, 1961) ordained him presbyter in the Church of the Icon of the Mother of God "Joy Unhoped-For" in Maryina Roshcha, Moscow, and on January 5, 1950, he was appointed Rector of the Church of the Transfiguration in Yudino Village, Moscow Diocese.

Father Nikolai served in this church practically till the end. During the years of his service, the church was thoroughly repaired, an oak lane and flower gardens were laid in the churchyard, the paintings inside the church were retouched, the sacristy was put in order, and a church choir was organized. Father Nikolai preached during divine service on every feast day. He worked for *The Journal of the Moscow Patriarchate* for some time, reporting on festal services in Moscow churches, contributing sermons, obituaries, and articles on ecclesiastical

subjects. In 1974, Father Nikolai had to retire because of illness, despite which he continued to go to church on feast days and Sundays, prayed as fervently as before for his relatives and friends — living and dead — and received Holy Communion.

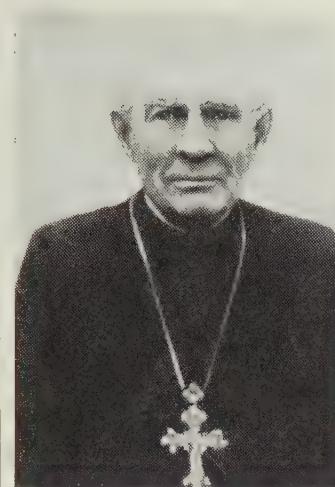
Father Nikolai's diligent attitude to divine service and his care for the parish won him the parishioners' love and respect. In 1971, His Holiness Patriarch Pimen awarded Father Nikolai an ornated cross.

With the blessing of Metropolitan Serafim of Krutitsy and Kolomna, the funeral service for Father Nikolai was held in the Transfiguration Church in Yudino Village by Archpriest Nikolai Morev, Superintendent Dean of the Mozhaisk Church District, and the local clergy. Numerous parishioners attended the funeral and offered their prayers for the departed. After the Office for the Dead, the coffin with Father Nikolai's body was carried round the church to the singing of the Hirmoi of the Great Canon, and buried, according to his wish, near the south chapel.

Mitred Archpriest **Nikolai Fedorovich Shchepotiev**, one of the oldest clergymen in the Voronezh Diocese, died on October 27, 1974.

He was born into a priest's family in 1885. He graduated from the Tambov Theological Seminary in 1909, was ordained deacon in 1911 and presbyter in 1913 by Bishop Vladimir (Shimkovich) of Ostrogozhsk, Vicar of Voronezh Diocese.

Archpriest Nikolai Shchepotiev served in the churches of the Voronezh Diocese. He was Superintendent Dean of the Borisoglebsk Church District and represented



the clergy of the Voronezh Diocese at the 1945 Local Council of the Russian Orthodox Church. Father Nikolai's donations to the front and rear during the Great Patriotic War were acknowledged by the government in telegrams of thanks, and he was awarded the medal "For Valiant Labour During the Great Patriotic War".

Father Nikolai was exceptionally modest, kind and sympathetic. His flock responded to him with love and respect. After his retirement he went on conducting divine services practically till the last day of his life.

The funeral service for Archpriest Nikolai Shchepotiev was conducted by Bishop Platon of Voronezh and Lipetsk († October 27, 1975) in the Cathedral of the Protecting Veil in Voronezh, assisted by the cathedral and city clergy, and with numerous believers in attendance.

Archpriest **Artemiy Emelyanovich Pototsky**, one of the oldest priests of the Minsk Diocese, passed away on October 18, 1974, at the age of 82.

He was born into a pious peasant family in the Mogilev Gubernia. After finishing a theological school in 1909, he was ordained first reader and then deacon. In 1926, he was ordained to the priesthood by Metropolitan Sergiy, Deputy Patriarchal Locum Tenens, at the Monastery of the Exaltation of the Holy Cross in Nizhni Novgorod (now Gorky).

Father Artemiy devoted much time and effort to the parish, diligently fulfilling his pastoral duties, was indefatigable in his preaching of the Word of God; he always conducted divine services in full accordance with Church rules, maintaining their full solemnity. Father Artemiy was fond of and well versed in genuine Orthodox liturgical singing, to which he gave much of his time. He invested much energy in the restoration of his church, badly damaged during the war. He was always mild and gentle with his parishioners. Deep belief in God generated a true spirit of love for the Church in Father Artemiy and gave him the strength to be a man of great prayer, a true monk in the world. He included the daily round of divine service in his prayers at home and was unceasingly engaged in the Jesus Prayer.

On the day of his death that fell on the eve of the commemoration of the Apostle Thomas, Father Artemiy listened to the Service for the Apostle Thomas read by members of his family; then, during the prayer of St. Simeon, the Receiver of God, "Lord, now lettest Thou Thy servant depart...", he blessed all his relatives and his soul passed peacefully into the hands of the Lord.

For the 16th Sunday After Pentecost

We have just heard, dearly beloved fathers, brothers and sisters, the words spoken by Jesus Christ our Lord to His disciples, as He was choosing them, on the subject of selfless and disinterested service towards our neighbour (Lk. 6. 31-36). Later He was to send them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey... (Lk. 9. 2-3). And later still... he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting (Lk. 18. 29-30).

The Apostles of Christ followed faithfully the words of their Master, both taking them forth into the world and passing them on to their own disciples. Twenty years later St. Paul sent an epistle to the Corinthians in which he set out the particular duties of the apostolic service: *Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience... By honour and dishonour, by evil report and good report... as poor, yet making many rich; as having nothing, and yet possessing all things* (2 Cor. 6. 3-4, 8, 10). St. Paul was addressing not only his disciples in Corinth, but the whole Church: those who call themselves Christians and who come to church in order to learn to live a Christian life. We are all in the service of Christ and in life must follow the path trodden by Him, fulfilling the commandments which He left

us, living so as to lead in no way into temptation in order not to dishonour our ministry in the world, and so that no one can reproach us Christians with not practising what we preach *in much patience*, as the Apostle puts it, *by honour and dishonour, by evil report and good report*.

But why does St. Paul say that we "make many rich", and that we "possess all things"? It is because, my fathers and brothers, the Lord left a great treasure in the world, His Holy Church. The riches of the Church are her faith, her patience, her courage and her prayers. These are riches that do not decay or vanish, but increase in the hearts of the faithful from year to year and day to day. The Church shares her riches with the whole world, not in the hope of praise or of rewards, but because such is the commandment of Christ (Lk. 6. 32-34), and such is the nature of virtue; for virtue is its own reward, and does not need recognition. The hand of him who is pure and virtuous of heart deals out treasures not in the expectation of a return, but simply because the virtuous heart gives forth both riches and good deeds. They fill the heart and cannot be hidden (Lk. 6. 45).

Among the writings of St. Simeon the New Theologian we find the parable of "The Brother-Loving Poor Man". In this parable the saint says that the soul which has known God, enriched by spiritual gifts, is like a wanderer who has suddenly been presented with a gold coin by a kind and Christ-loving rich man. The wanderer does not hide his joy at the unexpected gift, but showing it to all and sundry says: "Look, I have been given a gold coin. Hurry, all of you, and you will receive one, too."

This parable shows us the nature of spiritual riches, which cannot be kept secret or used selfishly. The pure heart,

Sermon delivered on October 12, 1975, during Divine Liturgy in the Church of the Protecting Veil of the MTA.

warmed by Divine Love and steeped in grace, is incapable of hiding the riches it has received; instead it generously shares them out, spreading abroad a spiritual atmosphere of brightness and peace, bringing into being and fostering a pious life. Let us recall what St. Paul wrote to the Galatian Christians: *The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance... let us do good unto all men* (Gal. 5. 22-23; 6. 10).

And it is to this active service that we are called in the Epistle of St. Paul which we heard today. To serve the whole world, to serve with all we have, neither fearing impoverishment for ourselves nor expecting a reward, for the treasures of love are inexhaustible.

A lofty example of spiritual service is near at hand, brothers and sisters. Take a glance at our holy Lavra. Our holy father St. Sergiy, having renounced his share of the parental fortune, left home, family and friends to retire here, to what was then a deserted forest thicket, to gather in a small cell and a chapel dedicated to the Life-Giving Trinity the spiritual treasure left in the world by Christ. Centuries have passed, and now we see before us the marvellous Lavra, graced by magnificent churches and numerous shrines. It is visited by people from all ends of the earth, both Orthodox and non-Orthodox, who come to see the treasure of faith received by St. Sergiy from God and multiplied by him in his disciples.

St. Sergiy himself refused the high honour of episcopal dignity, but he enhanced it many times in the numerous Russian and foreign bishops who, in

ancient times as now, have passed the school of monastic life within these walls. Many devout priests and theologians of spiritual stature have emerged from here to increase the incorruptible treasure of the Orthodox faith and life.

And we, their unworthy successors, are now inheriting in all its plenitude the legacy which has been left to us. Let us then not forget, fathers and brothers, the extent to which this makes us responsible before God and the Church, and before all men because of the great gift of ecclesiastical service which has been entrusted to us.

Let us recall the promise of our Lord Jesus Christ: *That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them* (Mt. 18. 19-20). There are more than two or three of us here, brothers and sisters. Let us, therefore, pray that the Lord should fulfil to the good that which each one of us asks of Him. Let us pray for those who are waiting for His help. Let us pray for the whole world, for peace on earth among men and for the needs of every one of us. Let us pray for the living and the dead, and for those who will come into the world after us. The Lord has given His promise that, accepting the heartfelt prayer we offer up together, He will once again show His mercy to men, and we, His unworthy servants and followers, will fulfil His commandment and the apostolic behest to share the gift of love with generosity. Amen.

Archbishop PITIRIM of Volokolamsk



TROPARION TO ST. SERGIY OF RADONEZH

From thy youth, O blessed one, thou receivest Christ in thy soul and didst desire above all things to retire from the storms of the world: courageously thou tookest up thy dwelling in the wilderness, and there thou didst nurture the children of obedience, the fruits of humility; by which thou didst become the abode of the Trinity and gave light through thy miracles to all those who came to thee with faith, generously healing them all: Father Sergiy, pray Christ our God that He might save our souls.

For the Feast of the Baptism of Christ

Today Holy Church celebrates a great Christian feast, the Baptism of Christ, one of the most holy events in the earthly life of our Lord Jesus Christ. Great is the rejoicing of Christ's Church on earth which has received the priceless gifts of the Holy Spirit, instilling in us an aspiration for spiritual life, spiritual perfection and salvation itself. Everything that the Church of Christ possesses—her faith, the Sacraments, prayers, the Word of God and Holy Scripture—was granted to us by our Lord Jesus Christ, Who was born and crucified for our sake.

The Baptism of Christ in the waters of the Jordan at the hands of St. John the Baptist and Prophet made manifest to the world the great miracle of the revelation of the Holy Trinity, which showed men for the first time the mystery of the Trihypostatic God and the mystery of God's wish to save man from sin and death.

The Holy Gospel tells us that: *Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased* (Mt. 3. 16-17).

All men on earth are favoured with God's good will. When God having created man, He lifts him Providentially to the highest mysteries of His Divine Life, enriching them with the Gifts of the Holy Spirit so as to make mortals, disinherited through sin, sons of the Kingdom of Heaven—divine immortals.

Following the example of our Lord we are immersed into the baptismal

font in order to be spiritually born into a new life and to follow the path pointed out by Christ our God, to fulfil the Gospel commandments and thus remain strangers to sin and passion. The treasures of the Church of Christ belong only to those who are baptized, for without Baptism one cannot take on Christ or receive the gifts of the Holy Spirit, because this great Sacrament is the gateway to the Church of Christ, the holy garment of Salvation.

In celebrating the Baptism of our Lord, we celebrate the day of our spiritual birth, which brought to us the grace of the Holy Spirit and impressed upon us the great sign, the Cross of Christ, which gave us the name of Christian.

The Lord's love for man obliges each and every one of us to boundless gratitude and constant praise of our great God and Saviour, Jesus Christ, Who saves us from corruption and crowns us with loving-kindness and tender mercies (Ps. 103. 4); it also enjoins us to keep faithfully and justify worthily all that we have received from God.

At the Feast of the Baptism of Our Lord we are once more summoned to the knowledge of Truth, gratitude to God Who saves and loves us, and to a life that is worthy of our calling.

The holy, healing water asserts the truth of our faith and the righteousness of life in Christ's Church and this is one of the unconditional signs of Christ, in Whose Name we live and in Whose Name we are all blessed. "God is with us: understand, ye nations, and submit yourselves: for God is with us". Amen.

Archimandrite EVLOGIY SMIRNOV,
Docent at the MTA



Charity in the Life of the Christian

B

e ye ...merciful, as your Father also is merciful (Lk. 6. 36).

Brothers and sisters, it is with these words, denoting the wellspring of the truly Christian life, that today's Gospel ends.

Even in the Old Testament the Angel of the Lord who appeared to the righteous Tobit said: *For alms doth deliver from death, and shall purge away all sin* (Tob. 12. 9). The New Testament recounts an astonishing tale of the salutary power of mercy. In Joppa lived a woman called Tabitha, full of good works and almsdeeds which she did. When she fell ill and died, her relatives sent to Lydda for St. Peter who, when he came to the dead woman's house, saw that all who had known Tabitha and her good works were shedding bitter tears. St. Peter knelt down in prayer, and then raised the dead woman to life (Acts 9. 40). "Such is the strength of charity," says St. John Chrysostom, "that not only does it cleanse us from sin, but it even expels death."

Each of us brings with him into God's temple his sorrows, troubles, ailments and desires, and places before the judgement-seat of his Maker all his numberless sins, secure in the belief that the mercy of our Heavenly Father will make up for his waywardness, comfort him in his sorrows, and heal his spiritual and physical ills. But if we ask for God's mercy we must also do acts of charity, for, as St. John Chrysostom teaches us, "by this service our hands are blessed, and if we raise them in prayer after such service, God upon hearing the prayer will be all the more merciful and will grant us what we ask".

To give drink to the thirsty, to feed the hungry, to visit the sick, to receive the stranger, with admonition make one who has strayed leave the wrong path,

to give good advice, pray for others, comfort the sorrowful, forgive offences and answer evil with good: to all these things are we called by Him Who gave His Life for us and Who through His Death and Life-Giving Blood has healed and freed mankind from the power of sin, revealing to the world the boundless mercy of our Heavenly Father.

Bishop Ignatiy Bryanchaninov writes that Divine Truth was made manifest in God's mercy, requiring us to become like God through acts of charity. This likeness makes man, in the words of Jesus Christ, blessed (Mt. 5. 7). He is promised forgiveness, for God loves charity and it is always close to Him.

The charitable experience spiritual contentment, for charity is first and foremost obedience to God's will: "for an active obedience to God's commandments mortifies sin with the sword of the spirit", as St. Maximus Confessor puts it.

Fathers, brothers and sisters, do not wait until you are asked for help: make it your business to note where there is need and sorrow, sadness and despair, and give your help at once; comfort and encourage others, seeing in them the image of the Divine Teacher, Who said: *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me* (Mt. 25. 40).

And turning our inner eye towards the Merciful Judge of the world, let us raise up the voice of our hearts in prayer: "Lord Jesus Christ, Son of the Most High, Thou Who hast brought life to mankind and made manifest to us the ineffable mercy of the Father, help us to be mindful of Thy commandments and to fulfil them, for obedience to Thy will is the wellspring of everlasting life." Amen.

Mikhail Neigum,
pupil at the MTS



COMMUNIQUE CPC Commission on Economy and Politics

Kiev, October 12-15, 1975

At the invitation of the Russian Orthodox Church the Commission on Economy and Politics of the Christian Peace Conference met in Kiev from October 12 to 15, 1975. The participants from 12 countries discussed the question of Christians' responsibility for the establishment of a new international economic order. The following reports were heard:

1. "World Food Crisis and Multinational Trusts"—Dr. H. Hellstern, Switzerland.

2. "World Crisis or Crisis of the Capitalist System?"—Dr. V. A. Kolybanov, professor at Kiev University.

3. "UNO Activities for the Creation of a New World Economic System"—Ch. Schmauch, USA.

4. "Problems of Japanese Agriculture"—Father K. Toeda, Japan.

5. "New Asceticism—Christian Answer to the Challenge of the Situation"—Prof. N. A. Zabolotsky of the Leningrad Theological Academy, USSR.

The Commission which met under the chairmanship of CPC Vice-President Dr. H. Hellstern called upon the Churches and Christians to pay greater at-

tention and give more support to the creation of more just structures for the international economic order. In this it sees an important contribution to peace and international justice. Convinced that the economies of the developing countries cannot be improved without all-embracing measures to attain disarmament, the Commission sent a telegram to A. N. Kosygin, Chairman of the USSR Council of Ministers, in which it welcomed the USSR's proposals on arms limitation.

Other telegrams contained the Commission's assurance to the UN of its activities on disarmament, and a request to US President G. Ford to support the soonest possible convocation of a World Conference on Disarmament.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, held a reception in honour of the members of the Commission. He and K. S. Litvin, Chairman of the Council for Religious Affairs of the Ukrainian SSR, welcomed them. The visitors' programme included attendance at divine services and visits to churches and historical sights in the Ukrainian capital.

CPC Subcommission on the UN

From November 2 to 6, 1975, the CPC Subcommission on the UN held its meeting under the auspices of the Vice-President of the Christian Peace Conference, Dr. Tibor Bartha (Hungary), at the Palace of Peace in the Hague. The main theme of the meeting was "International Law and Human Rights". The reports were presented by Dr. Theo-

dor van Boven (the Netherlands), and Dr. Klaus Ehrler (West Berlin).

The participants in the meeting were received at the UN International Court and at the United Nations Association of the Netherlands.

Participating in the meeting of the Subcommission was Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe.

SOVIET PEACE FUND AWARD

On October 28, 1975, Metropolitan Serafim of Krutitsy and Kolomna was awarded the Medal of Honour of the Soviet Peace Fund for his activities for the organization. The Medal of Honour was presented by G. T. Drozdov, Secretary of the Board of the Soviet Peace Fund. A. G. Babkin, inspector of the Moscow Regional Board of the Peace Fund, A. A. Trushin, a representative of the Council for Religious Affairs of the USSR Council of Ministers for Moscow Region, and Archpriest Viktor Ippolitov, Secretary of the Moscow Diocesan Board, were present at the ceremony.

On behalf of B. N. Polevoy, Chairman of the Board of the Soviet Peace Fund, G. T. Drozdov congratulated Metropolitan Serafim on the award of the Medal of Honour. G. T. Drozdov further noted that the Russian Orthodox Church, keeping up her many-century-old tradition, has always taken and takes an active part in the struggle of our people for the independence of our Motherland and for the strengthening of peace throughout the world.

Metropolitan Serafim received a letter of acknowledgement from the Moscow Peace Committee and the Commission for Assistance in Building up the Peace Fund, which was signed by the chairman, Academician S. Vernov.

In his speech of reply, Metropolitan Serafim expressed his sincere thanks to the Board of the Soviet Peace Fund, which had so highly marked his humble labour for the cause of peace, and said that "this high award is not just for me personally, but for the Moscow Diocese of which I am the head. Our diocese does not just stand on the sidelines when it comes to the great and holy struggle for peace, but it serves this noble cause together with the whole of our Russian Orthodox Church, and makes contributions to the Soviet Peace Fund as far as it can. We do this at the bidding of our Christian conscience, doing our civic duty as citizens of our great Motherland. We want our contributions to help to ensure that the sky over our Motherland is always tranquil and clear, and that neither those of us who have experienced the burdens of the Great Patriotic War against German fascism, nor our descendants, close and distant, ever know and experience the horrors of war again". In conclusion, Metropolitan Serafim assured those present that he and the Moscow Diocese would always do their civic and Christian duty, by making contributions to the Soviet Peace Fund within their powers.

Archpriest VIKTOR IPPOLITOV

Consultation of Pax Christi Internationalis and the Christian Peace Conference

From October 10 to 12, 1975, in the village of Candia Canavese near Turin (Italy) a consultation of representatives of the Pax Christi Internationalis and the Christian Peace Conference took place. Its main subject was "Justice and Injustice in Various Situations in the World". The CPC delegation was headed by CPC President Metropolitan

Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe. Hegumen Iosif Pustoutov, a member of the CPC International Secretariat and representative of the Russian Orthodox Church at the CPC Headquarters in Prague, participated in the consultation on behalf of the Russian Orthodox Church.



NEW DEAN OF THE RUSSIAN PODVORYE IN SOFIA

By decision of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church, Hegumen Nikita Yakerovich, Secretary of the Vilna Diocesan Board, was appointed representative of the Moscow Patriarch to the Patriarch of Bulgaria, Dean of the Russian Podvorye in Sofia, on August 11, 1975.

Hegumen Nikita left for Sofia on September 25, 1975. He was seen off at Sheremetovo Airport by Archimandrite Nestor, Dean of the Bulgarian Podvorye in Moscow, and by representatives of the Department of External Church Relations of the Moscow Patriarchate. Father Nikita arrived in Sofia the same day and was met at the airport by Bishop Dometian of Znepolye, General Secretary of the Holy Synod of the Bulgarian Church, Archimandrite Aleksandr, Dimitriy Popkonstantinov, the oikonomos of the St. Nicholas Church of the Russian Podvorye in Sofia, and other officials. Among those at the airport was Boris Miley from the state committee on questions of the Bulgarian Orthodox Church and religious cults.

On September 26, Hegumen Nikita was received by His Holiness Patriarch Maksim of Bulgaria, who welcomed the new Dean of the Russian Podvorye in Sofia and gave him his blessing.

That day Hegumen Nikita also paid a visit to the Soviet Embassy in Sofia.

On September 30, Hegumen Nikita visited the state committee on questions of the Bulgarian Orthodox Church and religious cults, where he was received by the committee's representative, Stoino Baramov.

* * *



Hegumen Nikita (secular name Nikolai Aleksandrovich Yakerovich) was born on April 13, 1937, in Vilnius into the family of a railway worker.

In 1956, he completed secondary school in Vilnius and entered the Leningrad Theological Seminary the same year.

In 1957 he was called up for service in the Soviet Army.

After demobilization he returned to the Leningrad Theological Seminary which he finished in 1964.

He was then admitted to the Leningrad Theological Academy.

There in 1968, he was awarded the degree of Candidate of Theology for his thesis entitled: "The Teaching of St. Paul on Christian Love as Compared with the Teaching of St. John the Divine in His General Epistles".

On January 5, 1968, he took his monastic vows at the academy under the name Nikita.

On January 8, 1968, he was ordained hierodeacon by Metropolitan Nikodim of Leningrad and Novgorod, and in June that year, hieromonk.

Upon completing the Leningrad Theological Academy he was sent to serve at the Monastery of the Holy Spirit in Vilnius.

In September 1968, he was appointed Secretary of the Vilna Diocesan Board.

In Zagorsk in 1969, he represented the Vilna Diocese at the Conference of Representatives of All Religions in the USSR.

We welcome dear Father Nikita with brotherly love and with all our hearts we wish him God's help and fruitful successes in his new, lofty service.

Archimandrite NESTOR

Speech by Patriarch PIMEN at a Reception in Honour of the Participants in the 5th WCC Assembly

Moscow, November 18, 1975

Beloved brothers and sisters in the Lord, friends, we are overjoyed that on your way to Nairobi, you have come to the capital of our country—Moscow—and that we have the opportunity to offer you our hospitality.

We have met here today in order, according to the old custom, to have a chance for sincere discourse with each other before a long journey, to take leave with you, our associates in Christ, who are going to Africa to labour for the Lord's glory and for the good of men. You now face, dear participants in the 5th Assembly, a task of great importance for the future of the ecumenical movement and for the success of Christian ministry for the good of the human race. You will have to study thoroughly the major theme of the Assembly, "Jesus Christ Frees and Unites", all its aspects, proceeding from the fundamentals of your faith and relying on your own experience in Church and secular life. You will then have to draw theological and practical conclusions that must help all Christians connected with the World Council of Churches and the entire Christian world in the years to come to move successfully towards our common, longed-for and holy goal—the one confession of Christ the Saviour, Who will bring all Christians together round Christ's Sacramental Chalice. On the way to this most profound unity we must all treat the needs of our neighbours, our own people, of all mankind as our own, with an open heart, consideration and love; fulfilling our vocation on earth, striving to comprehend God's design and will with respect to the human community, we must with dignity and fervour carry on our service of love for the people. It is only by urging ourselves to exertion that is unseen from without,

exertion in the depth of our soul and outwardly expressed through our creative labour in the human world, that we comprehend the plenitude of Christian life, fortify ourselves in active love and gradually approach spiritual perfection.

Needless to say, we cannot offer you, brothers and sisters beloved in the Lord, the actual ways and means by which you may in Nairobi hasten the realization of full and perfect unity of faith in the Christian world. However, believing in the great power of prayer, we shall follow the commandment of our Lord, Who prayed for unity (Jn. 17. 21), and fervently beseech God to bless and grant success to your labours to hasten the coming of the visible unity in the one faith and in the one eucharistic brotherhood, expressed in prayer and common life in Christ, as it says in the WCC constitution.

In addition, we shall pray for the success of that active love for the human race, a love expressed in satisfying its needs and which should be revealed in Nairobi. We all know that the sign of our times is the aspiration of men of good will, with different cultures and ideologies, different faiths and different philosophies, to join their efforts in order to establish on earth a stable, just and universal peace and fruitful cooperation among all peoples. We Christians are called upon to support, strengthen and promote this co-operation. Heads and representatives of Churches and religious associations of our country gathered recently in the Trinity-St. Sergiy Lavra to discuss the ways and means to intensify the service of all religious people to peace in the world and cooperation among peoples. At this gathering it was decided

to hold an international conference of representatives of different religions—friends of the Moscow Congress of Peace Forces of 1973—in our country. The inter-religion preparatory committee, headed by Metropolitan Yuvenaliy of Tula and Belev, was set up and will meet in Zagorsk at the beginning of next year, together with representatives of religious peacemaking circles abroad, to begin joint preparations for our international conference. This initiative does not at all mean that we are competing with others in stimulating religious peacemaking. We are merely doing our religious duty. We hope that many of you will join us in these labours.

I realize that your thoughts are more and more turned towards Africa and her problems—and, no doubt, you find a connection between African and European problems, a connection that is unarguable in many important political, economic and other issues and requires the joint and sincere efforts of all parties concerned if it is to be successfully dealt with; in this respect, we are convinced that the decisions of the Conference on European Security and Cooperation that concluded successfully in Helsinki are of great and positive significance for African countries, as well as for the other continents. Noting with deep satisfaction the truly historic importance of the results of the conference, we must in all justice recognize the great positive influence brought to bear by European public opinion—Christian included—to make the conference a success. Here, too, we may justly point out the truly important contribution to this process made by the two assemblies of public forces for security and cooperation in Europe that met in recent years in Belgium and in

which representatives of a number of Churches and Christian circles of Europe took an active part. We note with satisfaction the initiative taken by the Conference of European Churches, which recently held a successful colloquium in the GDR devoted to the question of participation by the Churches of Europe, the United States and Canada in implementing the Helsinki decisions.

Needless to say, you, dear friends, will have to deal with many other problems that require for their solution positive action by us Christians. Among these problems are—the dangerous absence of a political settlement in the Middle East; the continuing inhuman practice of racism in a number of countries in Africa and on other continents; the existence of fascist regimes in a number of countries, especially in Latin America; violation of human rights in many parts of the world; the urgent need to surmount the barrier separating mankind from the disarmament that is vitally important for it; the need to humanize scientific and technical progress which must not be used to the detriment of men, and the conservation of the environment.

We heartily wish you and all the participants in the 5th WCC Assembly benefic success in dealing with these and other questions on the agenda. We pray that God's almighty help be with you every day of your work.

May God's blessing and grace, revealed to us through Jesus Christ, freeing and uniting all who *work righteousness* (Acts 10. 35), be with every one of you.

I raise this glass to you, dear participants in the 5th WCC Assembly, and to all of you, our dear guests, sharing this fraternal repast with us.

Consultation Between Representatives of the Churches of the Socialist Countries

At the invitation of Bishop Dr. Tibor Bartha, President of the Ecumenical Council of Churches in Hungary, the leaders and other representatives of the member-Churches of the World Council of Churches in the socialist countries

(including a number of delegates to its 5th Assembly) gathered in Budapest for a consultation on October 16 and 17, 1975. This meeting was arranged as part of the preparations for the 5th Assembly which is due to be held in Nai-

obi from November 23 to December 10, 1975. The Churches of the following countries were represented at the consultation: Bulgaria, Czechoslovakia, the GDR, Hungary, Poland, the Soviet Union and Yugoslavia. Dr. Konrad Raiser, WCC Deputy General Secretary, attended on behalf of the World Council of Churches.

The meeting began with two reports. The first was given by Bishop Dr. Tibor Bartha who analyzed the theological work done by the World Council of Churches since 1968 and emphasized the increased significance of its context in the ecumenical exchange of views. The Churches of the region represented at the consultation wanted to make their contribution to the work of the Assembly as rich as possible and contribute to its results. He also pointed to the presence of a common desire on the part of these Churches to find a theological solution to the questions in their situation which brought the Churches in the socialist countries closer together. The second report — "Churches and the Problems of the World" was presented by Metropolitan Yuvenaliy of Tula and Belev who reviewed the positions and viewpoints of Churches and ecumenical organizations on various current international problems. He stressed that the Churches were obliged to perform Christian service for the good of mankind as a whole.

Current international questions also formed the subject of the reports given by two Deputy Ministers of Foreign Affairs of Hungary — János Nagy and

Robert Garay. A lively exchange of views then followed.

The Budapest Consultation also studied the preparatory material for the 5th WCC Assembly in Nairobi. The subject of each section of the Assembly was stated in a short introductory report which then served as a basis for a profound exchange of opinions.

The consultation delegates emphasized that it was also the duty of the Churches in the socialist countries to make their contribution to world dialogue. Particular stress was laid on the importance of the clear and progressive positions of Christians on the fundamental questions concerning the whole of mankind, and especially the need for Christian witness confirmed by real deeds. The clear and unambiguous position of the Churches as regards peace and justice is an essential part of their tidings about Jesus Christ.

The hope was expressed that the WCC Assembly in Nairobi would make a clear statement to the Christian Churches on the confession of Jesus Christ in the conditions pertaining in the modern age and on the vital questions of human life, particularly the need to expand the policy of peaceful coexistence, increase efforts to create a world without arms and render maximum support to the peoples of developing countries.

The delegates to the consultation, which proceeded in an atmosphere of sincerity and fraternity, expressed their gratitude to the Ecumenical Council of Churches in Hungary for its kind invitation and warm hospitality.

COLLOQUIUM OF THE CONFERENCE OF EUROPEAN CHURCHES

A colloquium organized by the Conference of European Churches on "The Results of the Summit Conference on Security and Cooperation in Europe, and the European Churches" was held from October 27 to 31, 1975.

Eighty Church representatives from 14 European countries, the United States and Canada, as well as an observer from the Council of the Episcopal Conferences of Europe of the Roman Catholic Church, took part in the colloquium, which opened in the Church of the Emmanuel in the capital of the GDR and continued in Buckow. The Churches of the USSR were represented by Metropolitan Aleksiy of Tallinn and Estonia,

Chancellor of the Moscow Patriarchate and President of the CEC; N. A. Zabolotsky, professor at the Leningrad Theological Academy (of the Moscow Patriarchate) and V. L. Fedichkin, Senior Presbyter of the Moscow, Vladimir and other communities of the All-Union Council of Evangelical Christian Baptists.

Reports were presented by H. E. Esko Rajakoski, Finnish Ambassador to Switzerland, and by Dr. Hans Ruh (Switzerland), a participant in the World Congress of Peace Forces in Moscow.

The participants in the colloquium thoroughly assessed the Final Act of the Helsinki Conference

and, giving it their full support, appealed to the European Churches to study this document and help in every possible way to implement the ten principles of peaceful coexistence and cooperation for security on the continent, and for the successful development of detente in the interests of the peoples of Europe and throughout the world.

Various organizations and private persons addressed letters and telegrams to the colloquium, among them the Christian Peace Conference, the Primate of the Bulgarian Orthodox Church, Patriarch Maksim, and Herr Willy Brandt, Chairman of the Social Democratic Party of Germany.

After the end of the colloquium, the CEC Working Group "For Peace in Europe" met to assess the results of this event, which was of importance for European Churches, and it resolved to hold the next conference, in accordance with the plans worked out by the 7th CEC Assembly, on the theme "Helsinki and the Developing Countries". This conference will reaffirm the indissoluble connection between European life and the fate of peoples throughout the world, especially in the developing countries, within the framework of the ten principles of the Conference on European Security and Cooperation.

The working group's session was attended by Prof. N. A. Zabolotsky.

Materials of the Mixed Theological Commission on the Orthodox-Old Catholic Dialogue

DIVINE REVELATION AND ITS TRADITION

God, One in Three—Father, Son and Holy Spirit—having created the world and *left not himself without witness* (Acts 14. 17), but has revealed and reveals Himself recurringly and in multiple forms in the world and in history.

1. God reveals Himself in His works, for His invisible things, His eternal power and Divinity, understood since the creation of the world by the things that are made (Rom. 1. 20), are visible especially in men created in His image and likeness, who *shew the work of the law written in their hearts* (Rom. 2. 15).

2. Men transgressed against the Divine Commandment and sinned, and the Image of God in them grew dark, and they could not recognize the true God, but became vain in their imaginations, and their foolish heart was darkened, so that they worshipped and served the creature more than the Creator (Rom. 1. 21, 25).

However, the Most Gracious God, *Who will have all men to be saved, and to come unto the knowledge of the truth* (1 Tim. 2. 4), chose a direct and personal way to reveal Himself to the world. Thus, God did actually appear *in time past unto the fathers by the prophets* (Heb. 1. 1), i. e. to the people of Israel. This revelation of God, though it was efficacious, was partial and pedagogic in nature; *the law was our schoolmaster to bring us unto Christ* (Gal. 3. 24).

3. But when the fulness of the time was come, God sent forth his Son (Gal. 4. 4). And the Word was made flesh, and dwelt among us (Jn. 1. 14). In Jesus Christ was worked the full and perfect revelation of God, *For in him dwelleth all the fulness of the Godhead bodily* (Col. 2. 9). Only in Jesus Christ is salvation possible, *for there is none other name under heaven given among men, whereby we must be saved* (Acts 4. 12). In Jesus Christ the Triune God was revealed in all His fullness in His saving acts, Who in nature is inaccessible and incomprehensible, and we say that we know our God by His acts, ...as a being He remains inaccessible (St. Basil the Great, Letter 234. 1).

4. The vehicle of this supernatural revelation in Christ is the Tradition of the Holy Apostles, recorded in Holy Scripture and existing orally in the Church always. Therefore, oral tradition has either been preserved in the

Editor's note: The JMP, 1975, No. 11, p. 69, reported the first official session of the Mixed Theological Commission on the Orthodox-Old Catholic Dialogue, held from August 20 to 28, 1975 in the Centre of the Constantinople Patriarchate in Chambésy, Geneva. In the current issue, we are publishing the documents on theological themes adopted at this session by both parties.



On the Feast of the Protecting Veil of the Mother of God, October 14, 1975, at Divine Liturgy in the MTA Church of the Protecting Veil. Left to right: Metropolitan Johannes of Helsingfors [Finnish Autonomous Orthodox Church], His Holiness Patriarch Pimen and Archbishop Vladimir of Dmitrov, ector.

See p. 19



His Holiness Patriarch Pimen delivering an address at the Moscow Theological Academy's annual convocation.

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October 9, 1975, St. John the Divine, is the patronal feast of the Leningrad Theological Academy. Above: Service in the academy church. Below: At the academy's annual convocation Professor Emeritus Nikolai D. Uspensky thanking for congratulations received.

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creed and other definitions and rules adopted by the Seven Ecumenical and the Local Councils, in the works of the Holy Fathers and in divine services, in the teaching practice of the Church, is always taught officially by the Church.

Scripture and Tradition are not different transmissions of the Divine Relation, but different ways of transmitting one and the same Apostolic tradition. The question of the predominance of one over the other does not arise here, because both the one and the other have the same force for piety (St. Basil the Great, "On the Holy Spirit", 7. 2), since Scripture is understood in Tradition, and Tradition retains its authenticity and criterion of truth by means of Scripture and from what is contained in Scripture ("Inter-Orthodox Preparatory Commission of the Holy and Great Council", July, 16-28, 1971, Chambésy, Geneva, 1973, p. 110), apostolic Tradition is preserved, interpreted and truthfully passed on by the Church in the Holy Spirit.

What has been said above about Divine Revelation and its tradition is, in the view of our Mixed Orthodox-Old Catholic Theological Commission, the teaching of both the Orthodox and Old Catholic Churches.

THE CANON OF HOLY SCRIPTURE

Holy Scripture consists of the Books of the Old and New Testament, included in the canon of Holy Scripture that the Church has established and applied.

1. There are in the Old Testament 39 books, and ten additional, the so-called Anaginoskomena (in the Orthodox church, noncanonical), which in the West were later termed deuterocanonical. Therefore, there are 49 books in all. Of these, the first 39 canonical books are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, (in the Vulgate—1, 2 Esdras), Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel,

Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah and Malachi.

The Anaginoskomena are: Judith, 2 Esdras (in the Vulgate—3 Esdras), 1 Maccabees, 2 Maccabees, 3 Maccabees, Tobit, The Wisdom of Jesus the Son of Sirach, The Wisdom of Solomon, Baruch, the Epistle of Jeremiah.

The canonical books are distinguished by the greater authority that the Church has from early times attributed to them; however, the Church also values the Anaginoskomena, which have of old belonged to the canon of Holy Scripture which she has maintained.*

2. There are 27 canonical books in the New Testament: the Gospels according to Matthew, Mark, Luke and John, the Acts of the Apostles; the Epistles of the Apostle Paul—Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, and the Hebrews; the General Epistles—James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, and The Revelation.

What has been said above with respect to the canon of Holy Scripture is, in the view of our Mixed Orthodox-Old Catholic Theological Commission, the teaching of both the Orthodox and the Old Catholic Churches.

THE HOLY TRINITY

We confess One God in Three Hypostases—the Father, the Son and the Holy Spirit. The Father, Who loved the Son *before the foundation of the world* (Jn. 17. 24), revealed Himself through Him in the Holy Spirit, that this love be in the faithful (Jn. 17. 26), in the communion of the Holy Spirit, sent into our hearts (Gal. 4. 6). This revelation is an ineffable and inexplicable mys-

* The Old Catholic Church made the following reservation with respect to the books 3 Esdras and 3 Maccabees: these books are not rejected by the Old Catholic Church, but they are not included in Old Catholic lists of the Books of Old Testament, which go back to early Latin tradition. On this point, the World Council of the Old Catholic Church must, first of all, take its stand.

tery, a mystery of love, because God is love (1 Jn. 4. 8).

1. We learn from this revelation that God, being One in nature, is Triune in the Hypostases, or Persons, Who manifest the three beginningless ways of the eternal being of the Three Persons and their relations one to another, inseparably joined and united in one Divine Nature. Thus, we have the One worshipped in the Trinity and the Trinity worshipped in the One, having paradoxically both division and union (St. Gregory of Nazianzus, Patrologia Graeca, 35. 1221).

2. And we conceive of this monad, on the one hand, in terms of the unity and identity of the Divine Nature, and on the other—in terms of the unity and identity of properties, and actions and will, unity that we observe, referring both the Son and the Holy Spirit to the One Principle, the One Cause—to the Father, without confusion or coalescence. The Three Divine Persons are united one with another, unconfusedly in one God, in consubstantiality, embracing each other without confusion. So that we know that the Hypostases, thanks to Their consubstantiality and dwelling one in the other, and to the identity of will and action, of power and might, and of mobility, are the One Indivisible God, “for there is truly one God (the Father) and the Word and His Spirit” (St. John of Damascus, Patrologia Graeca, 94. 825), excluding any division or splitting of nature, or subordination of the Three Persons one to another through primacy or eminence.

3. We understand the Trinity, on the one hand, in terms of the differences of the Three Persons one from another and, on the other hand, in terms of the difference of their properties. These Three Divine Persons are distinguished from each other or divided incommensurably and indivisibly, each possessing the plenitude of the Godhead, being at the same time one Divine Being, which abides indivisibly and incommensurably, so that the Godhead is indivisible in Its separate parts (St. Gregory of Nazianzus, Patrologia Graeca, 36. 149). The Father is distinguished from the other Persons, since by nature He eternally begets the Son and brings forth

the Holy Spirit, the Son is distinguished since He is begotten of the Father, and the Holy Spirit since He proceeds from the Father. Thus, the Father is unborn, self-existent, without beginning and, at the same time, the one beginning and source of the Son and the Holy Spirit (St. Basil the Great. Patrologia Graeca. 31. 609). The Father is Their only cause: the Parent of the Son and the Projector of the Holy Spirit eternally, while the Son is generated by the Father, and the Holy Spirit proceeds from Father. Consequently, the Father is uncaused and self-caused, while the Son and the Holy Spirit are consequences of the Father, the Son generated and the Holy Spirit proceeded, however Both are without beginning, outside time, immeasurable and indivisible. Therefore, the mysterious and ineffable, but effective difference and distinction among the Three Hypostases, or Persons, of the Holy Trinity lies only in these three uncreated properties, that is, the ungeneratedness of the Father, the generation of the Son and the procession of the Holy Spirit. Only in these hypostatical properties, St. Basil says, are the three Holy Hypostases distinguished one from the other, not by nature, but by the characteristic of their Hypostasis, indivisibly divided, because they are not natures brought forth, but are connections one with another and ways of being (St. John of Damascus, Patrologia Graeca. 94. 824, 837).

4. Holy Scripture (Jn. 15. 26), the Second Ecumenical Council (the Constantinople-Nicene Creed) and the Early Church in general teach especially that the Holy Spirit proceeds from the Father as the source and seat of the Godhead, of eternally abiding being, and also of His procession from the One Father and His descent to the world through the Son. Therefore, when we speak of the procession of the Holy Spirit in the sense of eternal being, without beginning, we understand His procession as procession from the Father alone, and not also from the Son. When we speak of the appearance, radiance and descent of the Holy Spirit to the world, we understand this as procession from the Father through the Son or from Both. Therefore, we believe



Members of the Orthodox-Old Catholic Commission, Geneva, August 1975

n the Holy Spirit proceeding from the Father, and passed on and accepted by all creatures through the Son... We confess that the Holy Spirit, from God the Father through the Son, is and is given to us as proceeding from the Father; the Holy Spirit is also called of the Son, since through Him (the Son) He is manifested and passed on to creatures, but does not have His being from the Son (St. John of Damascus. *Patrologia Graeca*, 94. 821, 832, 833, 849; 96. 605). The Exposition of the Faith adopted by the World Council of Old Catholic Bishops in 1969 also adheres to this meaning: saying that it rejects unconditionally the addition of the Filioque (and from the Son), made in the West in the 11th century without the sanction of any Ecumenical Council. This denial speaks not only of the anti-canonical nature of the addition, though this mode of action is by itself an obstacle to love as a union of unity. The Exposition also rejects specifically any theological doctrine making the Son a joint cause of the Spirit. Approximately the same point is made in the Council's

statement on the Filioque issues, which specially emphasized that there exists in the Holy Trinity only one seat and one source, that is, the Father.

What has been said above about the Mystery of the Holy Trinity is, in the view of our Mixed Orthodox-Old Catholic Theological Commission, the teaching both of the Orthodox and the Old Catholic Churches.

THE INCARNATION OF THE WORD OF GOD

1. We believe "in one Lord Jesus Christ, Son of God the Only-Begotten... Who for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man" (Nicene Creed).

Through incarnation, God, Who is without beginning and eternal, entered time and history as man in order to unite in one the human race (St. Cyril of Alexandria. *Patrologia Graeca*, 76. 17).

Jesus Christ is dual in nature: perfect God, having everything that the

Father has, other than ungeneratedness, and at the same time perfect man, consisting of reasoning soul and body, like us in everything but sin.

Jesus Christ as man surpassed other men because of His supernatural birth and sinlessness, since His incarnation was of the Holy Spirit and of the Virgin Mary, while He Himself was without original and all personal sin.

2. Of the two natures—Divine and human—in Christ, we confess as the Church teaches on the basis of Holy Scripture and Holy Tradition. Both natures, Divine and human, were hypostatically united in Christ, that is, in the Hypostasis, or Person, of the Word of God “indivisibly, inseparably, unconfusedly and unchangeably” (Fourth Ecumenical Council).

Jesus Christ is God-Man, one Divine Person in two natures, Divine and human, with two wills and two actions. And, since the vehicle of these two natures, and, consequently, two wills and two actions, is the Person of Jesus Christ, we may term the actions of the Lord God-Manly: the human was not done humanly, for there was not only man, but also God, and the Divine was worked not Divinely, for there was not only God, but also man (St. John of Damascus. Patrologia Graeca. 94. 1060). By means of the “mutual abiding” of the two natures, both the duality of natures, wills and actions, and the unity of the Person, are maintained.

3. The Incarnation of the Word of God has the following relationship to the Holy Trinity:

(1) though in Jesus Christ the Divine nature is united with the human, it is not the entire Trinity that is made man, but only Its Second Person;

(2) through the Incarnation there occurred no alternation or change in the immutable and unchanging God.

4. In and of itself, the hypostatical union has the following consequences:

(1) exchange of properties. Both natures, Divine and human, in this hypostatic union, as a result of the oneness of the Person, exchange their properties with each other, embracing and living one in the other;

(2) deification of the human nature of Christ (Sixth Ecumenical Council);

(3) the sinlessness of Christ;

(4) worshipping Jesus Christ also in His human nature. Worship ascends to the God-Manly Person of the Lord;

(5) the Virgin Mary is the true Mother of God.

5. The incarnation of the eternal Word of God from love for men is a mystery inaccessible and incomprehensible, apprehended through faith alone.

What has been said above concerning the incarnation of the Word of God is, in the view of our Mixed Orthodox-Old Catholic Theological Commission, the teaching of the Orthodox and Old Catholic Churches.

HYPOSTATIC UNION

With respect to the hypostatic union of the two natures, the Church teaches:

1. The Divine and human natures were united hypostatically, that is, in the Hypostasis, or Person, of the Logos, Who was made incarnate, took on human nature not in common, but individual human nature, not preexisting, and not hypostatic in itself and not being previously individual... the very Word of God became the hypostasis for the flesh (St. John of Damascus. Patrologia Graeca, 94. 1024, 985). Consequently, the Lord took on not a human hypostasis, but human nature, human nature entirely and in all its plenitude. And the human nature taken on was true and perfect of the reasoning soul and body, according to the Chalcedon Definition, and did not exist previously of itself in individuum, outside the one Person of Jesus Christ, and was not created earlier, but began to exist from the moment of the Divine Incarnation by the Holy Spirit and of the Virgin Mary in the one Person or Hypostasis of the Logos, so that it never had any other hypostasis than the Hypostasis of the Son of God.

2. Therefore, Jesus Christ is one Person “in two natures”, Divine and human, and is not “of two natures”. The Fourth Ecumenical Council taught us to confess one and the same Christ, Son, Lord, the Only-Begotten, in two natures unconfusedly, unchangeably, inseparably and indivisibly knowable, so that through the union the difference of the two natures is in no way violated, but, moreover, retains the

property of each nature and is united in one Person and one Hypostasis. Furthermore, the Hypostatic Union of the two natures in Christ proceeds "unconfusedly and inseparably" and continues always indivisibly and unchangeably for ever, since the human nature is inseparably united with the Divine nature eternally. Therefore is the God-Man *Jesus Christ the same yesterday, and to day, and for ever* (Heb. 13. 8).

3. If in Jesus Christ there are two natures, Divine and human, there are in Him, consequently, also two natural, absolute desires, Divine and human, and two natural actions, Divine and human, and two natural absolute imperatives, Divine and human, and also wisdom and knowledge, Divine and human. Thus, the Lord, being consubstantial with God the Father, willed and acted absolutely, as God, and being consubstantial, too, with men, willed and acted absolutely as man Himself, having, however, the property of wishing and acting undividedly, but in union, for the Lord wills and acts in each aspect together with the other in communion. Consequently, the two wills are to be understood not as opposed and contradictory, or as antagonistic, but as harmoniously willing one and the same thing, in the manner proper to each will; the infirm human will we understand as freely following and submitting to the almighty Divine will; both wills and actions were made manifest conjointly and promoted, correspondingly, the salvation of the human race, according to the Sixth Ecumenical Council. Therefore, willing and acting, both the Divine and the human were One and the Same in each aspect in communion with the other. And generally, inasmuch as the Hypostasis of Christ is one and Christ is one, That which is willing is one, according to both natures, as God willing and as man submitting (St. John of Damascus. *Patrologia Graeca*, 95. 160).

Consequently, the Church teaches what the Fathers of the Sixth Ecumenical Council taught, and they held: preserving the total unconfusedness and unseparableness, believing, that being one from the Holy Trinity and by incarnation our Lord Jesus Christ is our

true God, and we say that His two natures were made manifest in His one Hypostasis... with the disclosure of the natural difference in the one Hypostasis that the one or the other nature wills and effects as is proper to it in communion with the other. Therefore, two natural wills and actions are recognized harmoniously combined for the salvation of the human race. And after His incarnation human will, being deified, was not destroyed, but was preserved.

What has been said above with respect to the Hypostatic Union of the two natures of the Lord is, in the view of our Mixed Orthodox-Old Catholic Theological Commission, the teaching of both the Orthodox and the Old Catholic Church.

These documents were signed:

FROM THE INTER-ORTHODOX COMMISSION

From the Constantinople Patriarchate, Metropolitan **Irineos** of Germany, Chairman, and Professor **Emmanuel Photiadis**; from the Patriarchate of Alexandria, Metropolitan **Parthenios** of Carthage and Metropolitan **Nikodimos** of Central Africa; from the Patriarchate of Jerusalem, Archimandrite **Korniliос Rhoudousakis** and Archimandrite Prof. **Chrysostomos Zaphyris**; from the Moscow Patriarchate, Metropolitan **Filaret** of Berlin and Central Europe and Professor Archpriest **Nikolai Gundyaev**; from the Romanian Patriarchate, Professor Priest **Isidor Todoran** and Professor Priest **Stefan Alexe**; from the Bulgarian Patriarchate, Professor **Iliya Tsonevsky**; from the Archbishopric of Cyprus, Metropolitan **Chrysanthos** of Lemes and Prof. **Andreios Mitsidis**; from the Hellenic Church, Academician Prof. **Ioannes Karmiris** and Prof. **Ioannes Kalogerou**; from the Church of Finland, Priest **Johannes Sappala**.

FROM THE OLD CATHOLIC COMMISSION

From the Churches of America, Canada and Poland, Bishop **Leon Gauthier** of the Christian Catholic Church of Switzerland, Chairman, representing also the Church of Poland and the Polish National Catholic Church of America and Canada; from the Church of Holland, Canon Prof. **Petrus Johannes Mann**; from the Church of Germany, Bishop **Josef Brinkhues** and the Rev. Prof. **Werner Küppers**; from the Church of Switzerland, the Rev. Prof. **Helwig Aldenhoven**; from the Church of Austria, the Rev. **H. Doležal**.

Chambésy, Geneva, Orthodox Centre of the Constantinople Patriarchate, August 28, 1975.

Reverence for Life: Dr. Albert Schweitzer

The one-hundredth anniversary of the birth of Albert Schweitzer, Protestant pastor, theologian, missionary, doctor of medicine, philosopher, organist, musicologist and peacemaker, was celebrated in 1975.

Albert Schweitzer was born the son of a pastor in Kaisersberg, Alsace-Lorraine. He studied theology and medicine in Strasbourg, Paris and Berlin.

In 1899, Schweitzer became a pastor in the Lutheran Church of St. Nicholas in Strasbourg. Several years ago Metropolitan Nikodim of Leningrad and Novgorod visited this church, where he delivered a sermon and blessed the congregation. The citizens of Strasbourg have fond memories of the ecumenical meeting with the hierarch of the Russian Orthodox Church.

Albert Schweitzer obtained the degree of Doctor of Philosophy for his dissertation on Kant's philosophy of religion. In 1900, he was awarded the title of Doctor of Theology for his book on messianism and suffering of Christ.

In 1906, Schweitzer took up the study of medicine. One day he read in a Parisian missionary broadsheet that the inhabitants of the Congo were desperate for medical aid and badly needed more doctors. This the doctor recognized as God's calling in his life.

In 1913, Schweitzer went to Africa for the first time with his wife, who had studied as a doctor's assistant before their departure. The financial backing for the trip came mainly from the publication of his major work on Johann Sebastian Bach (the book was published in the Soviet Union in 1964) and from organ recitals in which he revealed the spiritual depths and humanity of this composer's music.

Schweitzer and his wife settled in Lambaréne in Central Africa. Here using his own resources and partly with his own hands he built a hospital for lepers which proved to be the centre of his life and a rostrum from which to preach his ideas.

During the First World War, Albert



Dr. Albert Schweitzer

Schweitzer, as a German, was interned. At that time his health deteriorated and he began to experience financial difficulties. Fortunately Archbishop Nathan Söderblom of the Church of Sweden (one of the founders of the ecumenical movement) invited Schweitzer and his wife to Uppsala to read papers and lectures in the churches of Sweden and to rest from his work.

Later Schweitzer decided to make another journey to Lambaréne. On this occasion he and his wife were accompanied by two young doctors. The Churches of Sweden and Denmark presented him with two motor boats for the transportation of instruments, medicines and patients. The believers of Norway sent him monetary assistance. During food shortages he was aided by missionaries living in the neighbouring territory.

With the funds he received for winning the Nobel Peace Prize in 1952 Dr. Schweitzer built a 200-bed hospital for lepers.

Dr. Schweitzer left behind him a number of monographs, including several on theological topics. He had a great influence on Protestant theology not only in the countries of continental Europe, but in Britain and the United States. The ethics of Albert Schweitzer are based on the confirmation of the Divine Origin of the human spirit which found its absolute expression in Jesus Christ. He contended that a Christian should transform the world by means of work and study in the spirit of Jesus Christ.

Schweitzer gave birth to an expression which became famous throughout the world: "Ehrfurcht vor dem Leben"—"Reverence for Life". This reverence applies to the whole of mankind and extends to the whole creation of the One Heavenly Father. In the words of Albert Schweitzer the desire to preserve and develop every kind of life should become the basis for the moral and spiritual restoration of man.

In his treatise, *Out of My Life and Thought*, Dr. Schweitzer summed up the results of his reflections: "My being unites with the Eternal Being through the being of the people with whom I have intercourse. The devotion of my being to the Eternal Being is the devotion of my being to all those who require my assistance and to whom I can give myself... The ethics of the reverence for life expands the ethics of universal love. Love is an essential means to cognition of the ethics of Jesus Christ."

Albert Schweitzer dispassionately criticized the negative phenomena in human life. In 1932, when fascism strove for power in Germany and prepared for war, he made a famous speech in Frankfurt in which he referred to the uniqueness of the human personality and summoned people to humanism of "personal action".

Dr. Schweitzer was a staunch defender of humanism and peace. His Christian humanism manifested itself particularly clearly after the Second World War when he came out decisively for the prevention of the annihilation of

human life by atomic weapons. He took part in meetings of scientists who discussed the problems of preventing the testing of nuclear weapons and pollution of the atmosphere from radioactive fallout.

Albert Schweitzer died on September 4, 1965, in the ninety-first year of his life. Since then his name has been surrounded by an aura of fame. A monument has been erected to him in the city of Weimar, GDR. For the one-hundredth anniversary of his birth articles appeared in the Church publications of different countries. In Moscow's Lenin State Library a jubilee exhibition was held of books dedicated to the memory of Dr. Schweitzer.

Albert Schweitzer's theology was inseparable from practical service for the good of mankind. People like him receive the highest reward from the Lord: *Blessed are the peacemakers: for they shall be called the children of God* (Mt. 5. 9).

KONSTANTIN KOMAROV



House where Albert Schweitzer was born, in Kaisersberg

The Christology of the Ancient Oriental Churches in Severus of Antioch's Doctrine

b. Peculiarities of Severus's Terminology

Prof. V. V. Bolotov writes that towards the time of Severus all altercations regarding the question of Christology depended solely on the solution of a purely logical problem: Can nature be without its own special hypostasis or not? In the opinion of non-Chalcedonians, nature cannot exist without such a hypostasis, and in the opinion of the Chalcedonians, the human nature in Christ had for its hypostasis the Hypostasis of the Logos.²⁵ The opinion of non-Chalcedonians on the synonymity of nature and hypostasis was based on Aristotle's formula: *ouk esti physis anhypostatos* (there is no non-hypostatic nature); hence, their perpetual question to polemic opponents: "Is there nature without a person?" Without delving into the fine points of philosophy, every opponent of the Council of Chalcedon was able to build a syllogism: if there is no nature without a hypostasis, then anyone who admits two substances (two natures) therewith acknowledges two hypostases and becomes a Nestorian, in opposition to the doctrine of the Trinity, and includes a fourth hypostasis into It.²⁶ Such an opinion was unconsciously acquired by the non-Chalcedonians through St. Cyril who was not so much an adherent of pseudoepigraphic Apollinarian literature, where "nature" and "hypostasis" were used interchangeably as a follower of St. Athanasius.²⁷ Before Severus, the strugglers against the Chalcedonian Dyophysitism were unaware of such doctrinal speculations as "one nature", "two natures", J. Lebon says, these were rather militant slogans than philosophic terms as such.²⁸ There was no metaphysician who could solve, in one way or another, the question of the right relationship between nature and hypostasis which would have been the primary prerequisite for the solution of the disputa-

tion on one or two natures in Christ.²⁹ Neither was Severus such a metaphysician, however "he provided the non-Chalcedonian Christology with a clear conception and exact terminology together with a logical and inner tie which served as a dogmatic or reasonable illustration of the mystery—understandable to adherents and provable to opponents", i. e. Nestorians and Synusiasts.³⁰

In his paper on Severus read at the first Unofficial Consultation between theologians of the two branches of the Eastern Church the Rev. Prof. V. C. Samuel notes: "Following St. Cyril of Alexandria, Severus accepts four expressions, that refer to the Incarnation. They are: 'of two natures', 'hypostatic unity', 'one incarnate nature of God the Word' and 'one complex nature'.... The central term of these expressions being 'nature'. Both Severus and the Chalcedonian theologians of his day, proved the duality of this expression, and possibility of using it as 'substance', or 'hypostasis'. Severus understood 'nature' as 'hypostasis', i. e. a concrete person or the substance of the Divine Logos incarnated in a real form".³¹ Let us turn to J. Lebon's explanations of the peculiarities of Severus' terminological language.

At the triadological stage of theologizing, the meaning of the terms "substance", "nature", "hypostasis" and "person" (*ousia, physis, hypostasis, prosopon*) was determined, but "substance" (nature) and "hypostasis" were differentiated in triadologic. In the Triune God there is "one substance (one nature) and Three Hypostases (Three Persons)—this is the formula, upheld by the young Nicaeans, including St. Basil the Great. Unfortunately, success attained in the terminology regarding the Trinity did not extend to Christology in which development had stopped at the point reached by the First Ecumenical Council. V. V. Bolotov supposes that "there would not have been further heresies if the First Ecumenical Council had established an

Continued. For the beginning see JMP, 1975, Nos. 11, 12.

exact theological terminology".³² The Fathers of the Council of Chalcedon transmitted the new Nicaean differentiation between "substance"—"nature" and "hypostasis"—"person" into Christology and consequently affirmed that nature is not a hypostasis or a person, and therefore in Christ there are two natures, constituting one Hypostasis and one Person. As it was said previously, the non-Chalcedonian Christology established complete identity between the words "nature", "hypostasis" and "person", denoting "being" as such, as something actually existing, separate and independent in its existence as a subject or an individual, i. e. they remained in the positions taken by St. Athanasius and the old Nicaeans. Severus accepted this tradition and could not but delve into the subtleties of the ambiguous interpretation of Christological expressions given by the fathers. Severus enriched the earlier terminology—"nature", "hypostasis" and "person"—used by non-Chalcedonians before him, by introducing additional terms: *ousia*, *hyparxis*, *genos* and *eidos* (substance, existence, genus, species).³³ Basing himself on the words of St. Athanasius that "a hypostasis is substance and signifies nothing but the very being",³⁴ Severus was able to prove the identity of the three terms: "substance", "hypostasis" and "existence", sometimes adding to them "nature"; this group of terms is used by him in order to express actual being, that which exists separately and independently. But the differentiation made by St. Basil the Great between "substance" and "hypostasis", as between a generic reality and an aspect reality, made Severus give an interpretation to the terminology he accepted. "Substance" and "hypostasis" are for Severus synonymous when they simply denote actual existence, but they are different when they determine the conditions of this actual existence; in other words, "substance" (*ousia*) is applied to actual existence of a genus (*genos*) that embraces many species (*eide*), while "hypostasis" (*hypostasis*) is applied only to one species and means a concrete person (*prosōpon*), limited by external features. The term "existence" (*hyparxis*) may also be

applied in the sense of a generic reality and as a species, hypostatic, isolated, private and individual reality. It is the same with the term "nature" (*physis*). Signifying always a concrete reality, "nature" may be used both in a generic sense as "substance", and in the sense of species as *hypostasis*. The greatest synonymy occurs thus in the Severian terms *physis* and *hyparxis*,³⁵ which may mean in one sense being in the generic sense of the word, and as "substance", in another, and as "hypostasis" may reflect reality of species. The subtlety of the Severian language consists in the fact that Severus could say of Christ that He is one "of two substances" (of two natures) when he meant existence (*hyparxis* as *fieri*) for the sake of oikonomy; but he has never used the expression "of two substances" (as *esse* i. e. to be) in order to avoid applying the generic sense of the human "substance" to all Persons of the Holy Trinity. The oneness of Christ consists of two substances or natures—the Divine and human—not as *esse* which would denote coalescence but as *fieri*; therefore "unconfusedly", "unchangeably" with "indivisibly" may be affirmed.³⁶ Severus has never used the expression: "of two persons" (*ek dyo prosōpōn*), because it would signify Nestorianism,³⁷ although the first, the second and the third could be allowed if the terms "substance", "nature", "hypostasis" and "person" were identical.

Thus, the specific feature of Severus's language, as well as of his teacher St. Cyril and their predecessor St. Athanasius, was the flexibility with which theological terms were used, which served, as mentioned above, to defend Orthodoxy not so much from the point of view of philosophy and of harmonious logical constructions (although these had their place) as for the preservation of piety when examining the ineffable mystery of the Divine Advent, the Incarnation and humanization. In the well-known "Manifesto", written by Severus after he had retired from the capital in 536, he invited "all the orders of Eastern monks to prepare a new reason" which will be meet to don as a new garment, and to avoid any heretical madness and dispute.³⁸ This

"new reason" was understood by the monks as a refusal to engage in further theologizing from the position of the Eastern piety, as a reconciliation with all contradictions, and as a firm stand taken on the letter of the dogmatic patristic tradition of the first three councils and of its interpreter Severus.³⁹

c. Doctrine of the "One Incarnate Nature of God the Word" or the "One Nature of the Incarnate Logos"

The unofficial consultation of theologians of Autocephalous Orthodox and Ancient Oriental Churches in Århus noted in its Agreed Statement: "During our joint study of the Council of Chalcedon attention centred round the well-known phrase of our common father in Christ, St. Cyril of Alexandria and its meaning, i. e.: "the one nature (one hypostasis) of the Incarnate Logos...". Both sides discovered that they fundamentally followed the Christological doctrine of the Undivided Church as it had been expressed by St. Cyril".⁴⁰ Without wishing to anticipate the decision of the Official Mixed Commission, we nevertheless mention this fact in order to see in retrospect the use made of St. Cyril's famous phrase by Patriarch Severus.

Prof. V. C. Samuel, a participant in the consultation in Århus, and a member of the United Subcommittee of the two branches of the Eastern Church for preparation of the dialogue, describing Severus's Christological system, says that in his opinion the phrase "one or the only incarnate nature", may be accented thrice: 1) the One Incarnate was the Son of God Himself; 2) He became incarnate, i. e. He individualized humanity in union with Himself and made it His own; 3) the Incarnate Logos is one Person. According to Prof. Samuel, Severus's position cannot agree with such an interpretation of *mia* as simply ONE. In the Incarnation, through the divine action of the descent, the Son of God united humanity with Himself in such a way that both—the Godhead and manhood—came together without any loss or diminishment. At the same time, their oneness was so

real and perfect that Christ appeared to be "one complex nature".⁴¹

Putting aside the question of the Apollinarian origin of the basic Christological formula of non-Chalcedonians, we shall first of all note that its form consists of two parts: the first part—*mia physis tou Theou Logou*—refers to the Godhead of the Lord, and the second—*sesarkōmenē*, expresses the reality of the Incarnation and humanization. "The only nature of God the Word" is the Divine Nature which fully coincides with the doctrine of St. Cyril. The second part of the formula—"incarnation"—embraces, according to Severus, the whole mystery of the oikonomy, i. e. the Divine Descent, the union and coming together with humanity, received from the Virgin Mary—the Theotokos, that is to say, the whole Gospel path of Christ the Saviour in His earthly life—His Passion, Resurrection, Ascension and Second Advent in all His glory.⁴²

Noting that the term "nature" is for Severus and his followers an exact synonym of "hypostasis" and "person", we must always bear in mind that they all indicate a concrete and individual reality, namely, Jesus Christ, the Incarnate Son of God. With the expression *mia physis*, which is opposed to the Nestorian division of the Lord into two Persons and two Sons (an erroneous notion, by the way), non-Chalcedonians wanted to stress the oneness of the individual, the oneness of Christ's Person.⁴³

In his article about Syrian Christology, J. Lebon proves actually the identity of two expressions, used by St. Cyril and Severus: *mia physis tou Theou Logou sesarkōmenou* and *mia physis tou Theou Logou sesarkōmenē* where incarnation refers in the first instance to nature (incarnate nature) and in the second instance to God the Word (Incarnate Logos). The second formula may have such variants as: "the one nature of the Incarnate Logos", "the one nature of Christ", or "the one nature of Emmanuel". The terms *sesarkōmenē* or *sesarkōmenou* are used only with the expression *mia physis tou Theou Logou* and they are never applied to Christ or to Emmanuel. The duality of the elements, preserved without coalescence

and confusion, is defined either by the term "incarnate" or by the words: "Christ", "Emmanuel"; both mean union or incarnation⁴⁴—*synthetos Theandrike* (union of the God-Man).

J. Lebon asserts that the variant *esarkōmenou* does not differentiate St. Cyril and Severus for both of them use these expressions, i. e. "incarnate nature" and "the nature of the Incarnate Logos", in the same circumstances. The terms "nature" and "hypostasis" in Christology mean for St. Cyril and his non-Chalcedonian disciples "existence" (*fieri*), they show an individual life (*idiosystatos*). This individual being, which is unique and distinct from others, called *autos ho Logos* or defined by the paraphrase *nina physis or mia hypostasis tou Theou Logou* always and exclusively denotes the Logos, the Son of God, God the Word. The mystery of the Incarnation—physical and hypostatic unity—is accomplished through the Nature and Hypostasis of the Logos, i. e. as an individual life; it comes about through subordination to unity of the subject of the human nature received from the Virgin Mary, as well as by taking possession of the human nature received from the Virgin Mary, the humanity which exists in unity with Him. The unity *henosis* changes nothing in the Divine and human essences or natures, which remain unchangeable in their *esse*; all the actions of unity result in the establishment of the Word or the nature of the Logos in the new conditions of existence (*fieri*) where the Word becomes "incarnate", His Nature or Hypostasis becomes "incarnate". Thus, there is no difference in these variants, just as in the doctrine of St. Cyril and Severus.⁴⁵

Examining various Severian formulae, V. V. Bolotov notes that Severus regarded seriously the addition of "united" or "blended" to the term "nature".⁴⁶ Indeed, for Severus *mia physis* is *mia physis (hypostasis) synthetos* or *ho Logos synthetos*. Giving a more dogmatic precision to this expression, Severus says that "the Word united" should be understood as "the Word blended with flesh (*ho Logos synthetos pros tēn sarka*) without division and coalescence". In this way, we

have here the union of the Word with the whole human nature, undivisibly and unconfusedly, in the one, individual, specific being of Christ, of Emmanuel.⁴⁷

Proceeding from the Gospel text *And the Word was made flesh* (Jn. 1. 14), St. Cyril taught that Jesus Christ was the Incarnate Logos; Severus repeated this, saying that "the nature of the Word determines Emmanuel".⁴⁸ But repudiating Apollinarianism and objecting to the Nestorian division of Christ into two Sons, Severus taught, firstly that Christ's flesh was of one substance with our human flesh, enlightened by a reasonable soul,⁴⁹ and, secondly, that the Word really became (*fieri*) flesh, i. e. he affirms "a real becoming" to differentiate from "creation", "change" or "transformation". There was no doubt that the Word had been abased by incarnation, but this did not touch His unchangeable nature—the abasement was caused by oikomy. Severus does not doubt the dual consubstantiality of Christ—the Incarnate Word—wholly divine and wholly human. In his work *Filalethes* he writes: "Obviously, the Same One is God and man simultaneously, of one essence with the Father in Divinity and consubstantial with us in humanity".⁵⁰ That the humanity of Christ was complete and perfect, we can see from Severus's letter to Nefalius, where he writes: "God the Word was made flesh through the Most Holy Theotokos, the Virgin Mary, and the Holy Spirit—in flesh, consubstantial with us, ensouled by a reasonable soul, for the Virgin Mary is consubstantial with us, out of Whom the Holy Spirit formed the Holy Body... Consequently, we recognize His one essence with the Father in Divinity and one substance with us in humanity."⁵¹ It is true that, speaking of the dual consubstantiality or of "the one essence of Christ with the Father in Divinity and one substance with us in humanity", Severus introduces a subtle difference by describing the one essence with the Father in Divinity as "being"—*esse*, and the consubstantiality with humanity as "existence" or "becoming"—*fieri*. And Severus does not confuse them. In this connection, V. V. Bolotov writes: "A Monophysite could not,

naturally, speak of two natures after their union. He was obliged to think of them as two parts of one hypostasis. Severus liked the indefinite *ta ex ὅν* but he often spoke of *physis*, too. And what about their reality? He repudiates this reality but only to the extent of its development where it would be what the hypostasis is. The humanity in Christ did not lead an independent life, it was not *idiosystatos*. . . . In the image as a whole of the God-Man, humanity is an addition to His Divinity, one of the incoming moments; its subordinate condition is marked only by the addition of *en synthesi*. Even Orthodox dogmatists cannot endure a complete *coordinatio* of the Godhead and manhood in Christ: to a certain extent it cannot but subordinate humanity. In spite of these limitations, humanity is *iphestōsa*, *iphistamēnē*, *physis*; in order to differentiate it from the Godhead, Severus determines it not only by *idiotēs*, but by *ousia*—one of the terms which Monophysites think to be equal to *atomon*, *prosōpon*, *hypostasis*, *physis*. After all, Severus knows not only the natural laws of Christ's body, but this body as governed by its intrinsic laws.”⁵² Thus, in V. V. Bolotov's opinion, the reality of Christ's humanity is clearly confirmed by Severus. The real being of Christ's natures is declared by Severus too emphatically; the different natures are seen not only in a synthesis, to a certain extent they have not lost their distinction, their reality. “Severus acknowledged the qualitative features present in human nature very decisively,” V. V. Bolotov says. “He insisted upon this presence so emphatically that it is difficult to suppose that he acknowledged only the essence of human nature in Christ without any substratum. . . . In any case, although he subordinated the manhood to the Godhead, he found a certain moment of existence in it, too.”⁵³

Analyzing a number of Severus's thoughts about Christ's Incarnation, the Rev. Prof. V. C. Samuel stresses the following points: 1) Christ's humanity was an individualized (personal) humanity which is quite similar to our humanity and inseparable from it, with one exception, that it was absolutely sinless. 2) Christ's humanity was in-

dividualized only in the hypostatic union with the Son of God, and it continues to exist in this unity, perfection and reality; Christ's humanity has never existed independently of its unity with God the Word; 3) this oneness did not lead to confusion with the Godhead or to its loss in the Godhead. In Christ the Godhead and manhood with all their specific qualities existed but undividedly; 4) the oneness was a result of bringing the Godhead and manhood together in one Person (Hypostasis), and this Person is the Person of God the Word in His Incarnate state. However, it is necessary to distinguish mentally between the Son before the Incarnation and the Incarnate Son because the Hypostasis and the Person of Jesus Christ—the God-Man—are not just the Hypostasis and Person of God the Word. 5) Christ's humanity in unity was real, dynamic, and perfect.⁵⁴

Attention should be paid to Severus's statement regarding the non-coalescence and unchangeability of the Divine and human in Christ.

According to V. V. Bolotov, Severus did not want even to hear of any coalescence, confusion or change in the natures. Severus wrote to one of his opponents in the non-Chalcedonian camp: “I am surprised that you say the Incarnation is a coming together when you affirm, at the same time, that it became one essence and one quality? In this way, the union began for you in coalescence, and the coming together lost its meaning because it turned into one essence.” According to Severus, the union did not cause any change in the essence of Christ's humanity which is of one substance with us: it did not change quantitatively nor qualitatively. V. V. Bolotov says: “It remained the same as it was and did not become only apparent: Christ became and was man. The difference of natures may be regarded only speculatively; nevertheless, they exist... only *en synthesi* have not lost their reality, they only lack distinction and being in themselves, they are not two units, leading a separate life. Humanity is not a special focus, diffusing the light of spiritual life apart from God the Word, independently of Him.”⁵⁵ Indeed, on every page of the non-Chalcedonian literature

he comes across opinions which unambiguously exclude any element of change from the process of incarnation, Lebon says. Severus writes in his *laletches*: "Being always God, equal to the Father, firmly remaining what he was, He entered the Woman's body."⁵⁶ It says in the letter to Eupratos: "The Logos did not cease to be God, although He took that which He was not; but although He remained what He was, He really became man."⁵⁷ Refuting Julian of Halicarnassus, Severus writes: "Who does not know that all the famous doctors have asserted in accordance with the Holy scriptures, that the Son, the Word of God, Who has no beginning, when the days were fulfilled became flesh and man without any change or transformation, from the Holy Spirit and the theotokos, the Virgin Mary?"⁵⁸ Severus forcibly denies any change or transformation of elements in Christ. Although we confess the Incarnate God the Word," he writes, "we do not say, however, that the things that have formed Emmanuel—the Godhead and manhood—have changed."⁵⁹ Accepting together with St. Basil the term *kraisis*—"confusion", Severus explains it not in the sense of coalescence or change but as a word, designating the highest unity in one nature and hypostasis. A well-known analogy, usually applied by Severus and other non-Chalcedonians—man, consisting of two elements, soul and body—was well used against Nestorianism, for the defense of the truth about the unchangeability and non-coalescence of the Godhead and manhood in Christ.⁶⁰

Thus it is possible to see, that the above-mentioned basic formula of the non-Chalcedonian party is filled with sufficiently positive matter, from the Orthodox point of view, thanks to Severus, deliberations and the references of the researchers into his works. To conclude this part of our report, we should like to cite J. Lebon who says: The formula *mia physis tou Theou logou sesarkomene* in various forms that do not alter its meaning, expresses the whole positive part of the Christological dogmatics of the Monophysites. Correct in its point of departure and in its basic principle, prede-

termined by historical conditions of development, this Christology limits itself to an energetic confirmation of the oneness of the Incarnate Word. This is the meaning of the famous formula that Christ, according to Monophysite theologians, is the only nature of the Logos, but made incarnate through union or coming together with the whole perfect humanity which exists only in unity. The Person of the Logos was defined by the term *physis*, which meant in their philosophy and in their theological tradition an individual as such... The study of this basic formula, J. Lebon concludes, has shown us that it does not contain what we often wish to see in it, i. e. the unity in essence (*in esse*) of the Godhead and manhood in Christ", or, in other words—coalescence.⁶¹

d. Some Dyophysite Formulae in the Non-Chalcedonian Christology

There is no doubt that both Chalcedonians and non-Chalcedonians have always agreed that in Christ there is but one Hypostasis and one Person. The disagreement between adherents and opponents of the Council of Chalcedon begins in the use of the term "nature": the Council declared that Christ is apprehended in two natures while the non-Chalcedonians affirm that in Him there is one nature, one substance. As we have seen, Severus calls this single *physis* "hypostasis" and "person". V. V. Bolotov writes: "He does not admit that the substances (in Christ), *ta ex on*, could be considered after their union and called *dyophysēis* or *dyas*". According to Severus, one can consider only those things that have originality; to consider is to suppose that substance is "hypostasis" or that it is the highest expression of peculiarity—"person" (*prosōpon*). Thus, the disinclination to consider number, the duality, reflected in the formula "one incarnate nature", contains the formal side of the ideas of Severus and of other opponents of the Council of Chalcedon.⁶² But in a material sense, essentially, the Council's adversaries did not and could not refute the two natures in one Person of the Lord.

The formula "two natures" was formally condemned by Severus mostly in connection with his anti-Nestorian polemics insofar as he considered that the formula of the Council of Chalcedon, n. e. *ex dyo physēon*,⁶³ introduces Nestorianism, for it supposedly distinguishes two individuals; because, for Severus, to distinguish substances meant to differentiate the hypostases; the Chalcedonian expression "in two natures" meant for Severus "in two hypostases" which was the same as "in two persons". But without stopping his polemics against the Council of Chalcedon, Severus could not actually ignore the arguments of the Council supporters regarding the existence of "two natures". He agreed with the patristic testimonies in this respect but only said that the Fathers spoke of two natures not in the sense held by the participants in the Council of Chalcedon. According to Severus, when the Fathers spoke of two natures, they meant distinguishing them in one Christ through "subtle contemplation"—*dyo phyeis en theōria*.⁶⁴ Without deviating from the subsequent use of the terminology, Severus had to yield to the expression "two natures", when he was compelled to oppose the Synesiasts, who coalesced the natures of the Lord in this sense. Emphasizing the unconfusability and unchangeability of the Divinity and Humanity in Christ, Severus, who strictly followed St. Cyril, introduced a limitation, *theōria monē*, i. e. "only by contemplation" which justifies the acceptance by him of the formula of "two natures".⁶⁵ V. V. Bologov wrote in this connection: "In the subtlest abstract, within the bounds of purely theoretical thought, man's mind can conceive the natures in Christ as they were before their union".⁶⁶ Then he conceives each not only according to its special property, its difference and its physical quality, that distinguish it from other natures, but considers it as existing in itself as a hypostasis".⁶⁷ We may agree with Prof. Lebon that Severus introduced the limitation *theoria monē* in order to show that "two natures in Christ", or, better to say, "duality", meant by *dyo phyeis* does not determine the existing order of reality but is possible only in subtle

contemplative construction, in abstraction from a real union, in order to see the constancy of difference in substance (*in esse*) between the Logos and the flesh, "in order to confirm the unconfusedness and unchangeability" of the Divinity and Humanity in one Christ.⁶⁸

To emphasize unconfusedness and unchangeability, Severus uses also the formula *ek dyo physēon*—"of two natures"—which has been used by the participants in the Council of Chalcedon in the draft for their statement of faith.⁶⁹

Severus reproached the Council of Chalcedon and Pope Leo many times for the fact that, in speaking of the Mystery of the Incarnation, they did not use the usual expressions of St. Cyril: "Christ is of two", "of two natures—one incarnate nature or hypostasis", "He is known to be of two natures". In all these variants of St. Cyril's expressions, the main element is the preposition *ek* "of", showing a special relation between Christ and His natures which Severus usually designates with a neutral pronoun *ta ex ὃν*. Severus himself explains that this formula, i. e. *physis ex ὃν*, *ek theotetos kai authrōpotatos* (of Divinity and Humanity) which is mostly used in the form *ek dyo physēon*, is used in order to show the non-coalescence of the natures, and needs no further explanation—"in two natures after union", for it signifies the unconfused and unchanged duality of the Divinity and Humanity in Christ.⁷⁰ This explanation completely refutes the accusation that the non-Chalcedonians taught and continue to teach that the natures, which existed before Christ, became one nature in the Incarnation. Only the Divine Logos existed before Christ, and the Logos received a complete and perfect humanity from the Most Holy Virgin Mary—this is the real concept of Severus and of those who followed him; furthermore, the Divinity and Humanity "continued" in one Lord without confusion and change.⁷¹ In connection with St. Cyril's expression "of two natures", there was an opinion, backed by Dörner, Loofs and Harnack, that St. Cyril supposedly saw "a sum of predicates" in Christ's Humanity before His Incar-

ation, i. e. he understood "the human nature" as a generic idea in Plato's sense, and, according to J. Lebon, it is a strange concept" and "not based on St. Cyril's texts".⁷² In his time, V. V. Bolotov wrote in regard to such views ascribed to Severus: "It is acknowledged by all that Severus taught that Christ's Humanity was consubstantial with our own. But noted scholars believe that it is wrong to speak of Christ's humanity as consubstantial with our own humanity. They believe that Severus really considered Christ's Humanity to be a sum of qualitative attributes, which our humanity is formed: but the thing that makes men creatures is lacking in Christ, a very substantial thing—substratum. It was a complex of human qualities without their substratum, human accidentals without corresponding substance; all of them were concentrated round a centre, which was essentially alien to them, bound the Being of God the Word, so that at a certain period Christ acted as man, spoke as a man but actually He was always God and never just a man. But Severus could speak of the human nature in Christ after union in the same way as we, for instance, speak of beauty or the nature of light. It was actually not nature, but two aspects of the same nature".⁷³ Expressing this view and characterizing it as "an impression, winning by its charming clarity", since it "gives so much light on fragmental doctrine of Severus", V. Bolotov nevertheless concludes *a priori*: "I think this explanation is unjust to Severus and shows his dogmatism in a worse light than it should be".⁷⁴ How should Severus's dogmatism be conceived then? Obviously, not in the light of the Platonic doctrine on ideas, or, in other terms, on the reality of generic ideas, but in transition to Aristotelian notions of the reality of concrete, separate things. Refuting the opinion of Dorner and Loofs, which V. Bolotov also doubts, J. Lebon concludes, on the grounds of a more thorough study of the patriarch of Antioch, that the expression *ek dyo hyseōn eis Khristos* (one Christ out of two natures) is for Severus synonymous with *ek dyo pragmatōn en pragma* (one reality out of two realities) and

incarnation is also *dyo phyeis ēgoun hypostaseōn synodos* that is, two natures, a union of the hypostases. These expressions show two elements of unity as concrete and individual realities which cannot be a simple sum of incidentals or specifics. Severus does not ignore the fact that in a certain philosophy the term "nature" signifies a generic idea, but, according to J. Lebon, he did not follow this philosophy and did not approve of its terminology. When he uses the formula "of two natures", he wants to show that the only centre in Christ is the Hypostasis of the Logos in the flesh received from Mary. The flesh, being the second nature, absolutely concrete and individual, and the sum of human properties, loses its own centre in order to find it in the same centre and the same principle of unity where the Divine properties of the Logos are concentrated. Having been examined through subtle speculation, the human nature of Christ may be even called "hypostasis", but precisely *theoria monē* saves Severus from being accused of Nestorianism with its doctrine of two hypostases. He defends himself from this accusation by examining the natures in Christ only by a purely logical speculation both before and after "union as nature". He did not admit any historical or real moment, or any time in thought when Christ's Humanity existed independently of the Word, without unity with the Logos, when it was "nature" in itself.⁷⁵

If we could compare what Severus meant by the expression "of two natures" with what was said later by Leontius of Byzantium and St. John of Damascus, we would discover a close resemblance to the views of the "ideologist of Miaphysitism" (Monophysitism) with the above-mentioned Orthodox dogmatists. For Severus the human nature is not "anhypostatic" but as with Leontius of Byzantium and St. John of Damascus it is "enhypostatic", drawn into the one Hypostasis of the Logos.⁷⁶ There is no heresy in the formulas "one incarnate nature of God the Word" and "two natures in speculation" and "one Christ of two natures", used by Severus and understood as he himself explains.⁷⁷

N O T E S

25 V. V. Bolotov, *op. cit.*, p. 336.
 26 A. P. Diakonov, *op. cit.*, pp. 20-21.
 27 J. Lebon, *op. cit.*, p. 466.
 28 *Op. cit.*, p. 450.
 29 V. V. Bolotov, *op. cit.*, p. 536.
 30 J. Lebon, *op. cit.*, p. 451.
 31 The Rev. Prof. V. C. Samuel. "One Incarnate Nature of God the Word." Report read at the first Unofficial Consultation between theologians of Orthodox Autocephalous and Ancient Oriental Churches in Århus. Russian translation at the LTA. See report by N. A. Zabolotsky for the Leningrad Theological Academy: "Severus and Severianism in the Light of the Present Inter-Church Dialogue". See also: Unofficial Consultation between Theologians of Eastern Orthodox and Oriental Orthodox Churches. August 11-15, 1964. **The Greek Orthodox Theological Review**. Vol. X, No. 2, Winter 1964/65. One Incarnate Nature of God the Word, by the Rev. Prof. V. C. Samuel (Russian translation in the LTA library), pp. 37-51.
 32 V. V. Bolotov, *op. cit.*, p. 38.
 33 J. Lebon, *op. cit.*, p. 454.
 34 V. V. Bolotov says that in the original works of St. Athanasius, the words *ousia* and *hypostasis* are used interchangeably, i. e. as synonyms. "In one of his latest works," V. V. Bolotov writes, "(in 369 or 370), in a document of undoubtedly ecclesiastical importance, as this letter [*Epistola ad Afros episcopos*] was written on behalf of 90 bishops of Egypt and Libya to African bishops, we read the following expressions: *hypostasis* is *ousia* and signifies nothing but the very substance: *hypostasis* and *ousia* is "being". *Op. cit.*, p. 37.
 35 J. Lebon, *op. cit.*, pp. 454-457, as well as pp. 458-459, footnotes 19, 20.
 36 *Op. cit.*, p. 439.
 37 *Op. cit.*, pp. 435-439; 511-513.
 38 A. P. Diakonov, *op. cit.*, pp. 92; 122-123.
 39 *Op. cit.*
 40 See An Agreed Statement, First Unofficial Consultation—1964. *Op. cit.*, p. 14.
 41 Prof. V. C. Samuel. *Op. cit.*, pp. 37-51. Report mentioned above by N. A. Zabolotsky (typed-written copy in the LTA library), p. 27.
 42 *Op. cit.*, J. Lebon, pp. 478-483.
 43 *Op. cit.*
 44 *Op. cit.*, p. 486.
 45 *Op. cit.*, pp. 484-485.
 46 V. V. Bolotov, *op. cit.*, p. 338.
 47 J. Lebon, pp. 487-488.
 48 *Op. cit.*, p. 430.
 49 *Op. cit.*, p. 435.
 50 *Op. cit.*, p. 440.
 51 *Ibid.*
 52 V. V. Bolotov, *op. cit.*, p. 341.
 53 *Ibid.*
 54 Prof. V. C. Samuel, *op. cit.*, Report pp. 29-30 (typewritten).
 55 V. V. Bolotov, pp. 338-339.

56 J. Lebon, p. 441.
 57 *Ibid.*
 58 *Ibid.*
 59 *Op. cit.*, p. 444.
 60 *Op. cit.*, pp. 445-450.
 61 *Op. cit.*, pp. 490-491.
 62 V. V. Bolotov, p. 338.
 63 V. V. Bolotov, pp. 292-293, 338. J. Lebon, p. 499.
 64 V. V. Bolotov, p. 338; J. Lebon, p. 449.
 65 J. Lebon, pp. 500-505.
 66 We think that V. V. Bolotov is not quite explicit here in admitting the idea that non-Chalcedonians allegedly taught the real pre-existence of both natures of Christ. As a matter of fact this teaching may be derived only from Eutyches'; phantasm, and Eutyches could have borrowed it from Origen who spoke of the pre-existence of Christ's human soul. The non-Chalcedonians, and particularly Severus, completely refuted this.
 67 V. V. Bolotov, p. 338. Further V. V. Bolotov writes: "But when the mind comprehends that these substances were so closely combined that one Hypostasis was formed then one should not suppose that in all reality, *tais hypostasesi*, these substances, considered by him as *te epinoia*, are two..." It seems to us that the differentiation [**theoria mone**] used by St. Cyril and Severus gives greater emphasis to the duality in Christ since it was destined to refute the phantasms of the Syrians, who coalesced the Divinity and Humanity in Christ; **theoria mone** confirms that the natures in the God-Man are unconfused and unseparated!
 68 J. Lebon, p. 504.
 69 V. V. Bolotov, p. 291. Q. v. also N. A. Zabolotsky, "To a Dialogue on the Council of Chalcedon", **JMP** 1970, No. 1, p. 39 (in Russian).
 70 J. Lebon, pp. 510-513.
 71 N. A. Zabolotsky. "Statement of Faith by His Holiness Patriarch Abuna Theophilos" **JMP**, 1972, No. 6, p. 70.
 72 J. Lebon, pp. 514-517.
 73 V. V. Bolotov, p. 340; J. Lebon, p. 519, footnote 179.
 74 V. V. Bolotov, *ibid.*
 75 J. Lebon, pp. 519-526.
 76 **Accurate Exposition of the Orthodox Faith of Our Holy Father St. John of Damascus**, Moscow, 1844 (in Russian). Prof. V. V. Bolotov, *op. cit.*, pp. 338-339. John Meyendorff. **Christ in Eastern Christian Thought. An Effort at Systematization**, pp. 116-130. J. Lebon, *op. cit.* p. 534.
 77 "The Acts of the Ecumenical Councils in Russian translation." Vol. V, Kazan, 1913. Materials of the 7th session. Points condemning heretics, pp. 211-216, especially par. 5 and 7. Q. v. also J. Lebon, p. 509, footnote 151.

(to be continued)

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Glimpses of Ecumenical Life

Consultation organized by the World Council Churches' special group on the Middle East conjunction with the WCC Commission of the Churches on International Affairs (CCIA) took place in Cartigny, Geneva, from October 24 to 1975. The theme of the Consultation was Christians' Joint Responsibility Towards the Middle East". Its aim was to further intensify Old Christianity's contribution to the establishment of peace and justice in the Middle East.

Representatives of WCC member-Churches from various parts of the world including the Middle East participated in the consultation which was chaired by the Swedish Ambassador Olle Dahlén, Director of the CCIA.

Mr. Philip Potter, General Secretary of the C, attended the opening and concluding sessions of the consultation and made a speech to the delegates. Among the participants was S. Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate and the Deputy Director of the IA.

* * *

A consultation of the WCC Commission on Old Mission and Evangelism was held in Echmiadzin, Armenia, from September 17 to 1975. Its theme was "The Confession of Christ in the Modern Liturgical Life of the Church". Those taking part in the consultation included representatives of the Orthodox Churches of Constantinople, Russia, Serbia, Romania, Bulgaria, Greece, Poland, Czechoslovakia and Holland, and the Ancient Oriental (non-Chalcedonian) Churches of Armenia, Malabar and Ethiopia.

After the opening ceremony, His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, welcomed the delegates. Then Archpriest Prof. Ion Bria of the Romanian Orthodox Church made an introductory speech in which he referred to the fact that divine service is addressed simultaneously to God and His Holy Word and the world.

This was followed by a paper entitled "Proclamation of the Word of God in Liturgy" by Metropolitan Emilianos of Calabria (Orthodox Church of Constantinople) in which he referred to the doctrine on Christ as the centre of Holy Scripture and Holy Scripture as the centre of divine service.

Archbishop Shage Ajemian (Jerusalem Patriarchate of the Armenian Apostolic Church) read a paper on "Liturgical Life as the Confes-

sion of Christ in Our Age". The first working day of the consultation concluded with a speech by P. D. Fueter, the representative of the United Bible Societies, who gave a theoretical analysis of the process of biblical information.

The following papers were heard on September 18: (1) "Judgement on the Significance of Liturgical Spirituality for the Modern Mission" by Deacon Dionysios Kikkonis of the Orthodox Church of Cyprus; (2) Philokalistic Aspect of Worship and the Missionary Witness of the Church by Archpriest Prof. Boris Bobrinskoy of the St. Serge Orthodox Institute, Paris.

The speakers paid particular attention to the language of divine service.

Three sections were formed:

(1) Witness and Divine Service—under the chairmanship of Bishop Mikhail of the Russian Orthodox Church.

(2) Proclamation of Holy Scripture in Divine Service—chaired by Bishop Anastasios of the Orthodox Church of Greece.

(3) Witness and Liturgical Spirituality—under the chairmanship of Bishop Antonie of the Romanian Orthodox Church.

On September 20, the delegates visited the ancient Armenian monastery of Gegart and in the evening attended a concert of church music which was given in their honour in the Patriarchal cathedral in Echmiadzin. The following day, Sunday, in this cathedral all the delegates attended Divine Liturgy which was celebrated by Archbishop Torkom Monoogian of the Armenian Apostolic Church, New York. His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, also attended the service.

The Russian Orthodox Church was represented at the consultation by Bishop Mikhail of Astrakhan and Enotaevka, Archpriest Prof. Vitaliy Borovoy and Prof. A. I. Osipov.

* * *

The 7th General Assembly of the Ecumenical Council of Youth of Europe took place from October 12 to 18 in Les Diablerets, Switzerland. The assembly analyzed the work of the council since the previous assembly in Sankt Pölten (Austria) and outlined the plans for the future. New leaders were also elected at the assembly. Wolf Dietrich Gutsch (GDR) was reelected president for his third term of office. Hegumen Iosif Pustoutov was elected to the Executive Committee of the Ecumenical Council as the representative of the Russian Orthodox Church.

Saint Nikolai of Pskov

(400th anniversary of his death)



In February 28 (March 12), 1976, the Russian Church celebrates the 400th anniversary of the death of St. Nikolai, the Fool in Christ of Pskov. In 1581 St. Nikolai started to be venerated in the churches of Pskov¹, and later this veneration spread throughout the country. In and around Pskov he is revered as a miracle worker and protector "from the wiles of the enemy", and honoured as the "glory and affirmation" of "the city of Pskov and all who love Christ" (kontakion).

Very little information about St. Nikolai has survived to the present day. Nobody recorded his life-story, but as well as the ancient texts of the troparion and kontakion dedicated to him and the brief mention of him in some of the Pskov chronicles, we have the memoirs of foreigners living in Russia in the 16th century and oral traditions that were still alive in the saint's native land in the 19th. The Pskov chronicles tell us that Nikolai chose the difficult path of a fool in Christ or, as they put it in those days, "made himself vile for Christ". His contemporaries in Pskov called him Mikula (Mikola, Nikola) Salos, which is the Greek for "holy fool", or as we would say, "fool in Christ"².

In order to understand the events which brought the person of Nikolai such fame in the history of Pskov, we must begin by a consideration of some of the features of "holy folly", which in the Orthodox world is a very special kind of spiritual achievement. The Greek Church, too, has had her "holy fools", but the large number of them among the saints of Russia and the high esteem in which they were held by the people of Russ have served to make them something particularly Rus-

sian. The achievement of holy folly lies in the combination of secretly serving God in prayer and deeds of asceticism with assumed madness in order to attract the abuse of others. The holy fool "does ridiculous things in order to hide his spiritual gifts from the gaze of those about him beneath the mask of impulsive madness or rather to break with this world in the most profound and, for the faculty of reason, the most unacceptable sense: by freeing himself from the constraints of his social ego". The holy fool rejects ordinary ideas and attitudes. He has no family and no home, he amasses no property and does not worry where the next meal is coming from. His life is spent on city streets and in church porches. One foreigner who visited Russia in the 16th century left his first impressions of the holy fools he saw in Moscow: "They go about completely naked, even in the hardest winter frosts, except for the few rags tied round their loins".⁴ The spiritual feat of holy folly throws into sharp relief the incompatibility of real Christian righteousness with rationalism, or of the true spirituality of the man of God with the vanities of the world. By rejecting the world, the holy fool is a constant reminder of the impermanence of the things of this world and of the fact that the human understanding is but a relative thing. True holy folly is rewarded with the gifts of the Holy Spirit and the spiritual power to work miracles and to prophesy.⁵ The hagiography of fools in Christ shows us that their strange behaviour and their apparent insanity bring them scorn, and sometimes to persecution and maltreatment at the hands of children or ignorant adults; the patience with which this is borne is part of their spiritual achievement. At the



St. Nikolai of Pskov

same time the life-stories of many of them and contemporary evidence bear witness to the esteem in which holy fools were held in Russia and the faith the people had in their saintliness and their power of prophecy. They were honoured guests both in the poor cottages of widows or church servers and at the Tsar's table in the palace. They were venerated by the clergy, and sometimes the bishop himself took part in the funeral of a holy fool. Foreigners who lived in Russia wrote that holy fools were "regarded as prophets, and those who were openly condemned by them would say 'That is for my sins'" (Herberstein, early 16th century), and that "besides monks, the Russian people have great reverence for holy fools or fools in Christ (Fletcher, 1588)⁶.

The period when this form of spiritual feat was at its height and holy fools were especially revered in Russia came during the 16th century. The role played by holy fools at this time had both a religious and a social aspect. The Moscow fool in Christ St. Vasilii criticized Ivan IV, who respected and feared him. Later Ioann Great-Cap spoke openly on the streets of Moscow of the crimes of Boris Godunov and prophesied the Time of Troubles that was to come. According to one contemporary student of the Russian saints, "it is not for nothing that in the 16th century the prophetic role of the holy fools took on a social and even a political significance... The wrongs which prevailed in the world and in the state were in need of the correcting influence of the Christian conscience, and the less this conscience is implicated in the world, the more radically it rejects the world, the more freedom and authority it has to pass judgement. The holy fools came into the Church as the champions of Christ's truth in the life of society"⁷. Their contemporaries, too, took a similar view of this aspect of the role of the holy fools. Fletcher, the Englishman whom we have already had occasion to quote, wrote that: "The holy fools point out the faults of eminent people, about whom the others dare not raise their voice". But the same witness, when speaking of the way the holy fools were greatly loved and revered as saints, remarked

that: "Sometimes... as happened once or twice during the previous reign (i. e. of Ivan IV), the freedom to speak out of turn which they permit themselves led to the result that the holy fools were quietly got rid of for having been too bold in their criticism of the Tsar's rule"⁸. So we see that for the holy fools, too, criticism of wrongs was not without its dangers...

In St. Nikolai of Pskov we find all those features which identify a holy fool in Christ, including those specific to the age he lived in. The memoirs of the Englishman, Jerome Gorsey, who saw Nikolai for himself in Pskov between 1573 and 1576, give a vivid description of the exterior aspect of the saint's spiritual achievement and of the veneration in which he was held by the people of Pskov. This fresh account by a contemporary is both interesting and significant, though for the Westerner Gorsey the essence of Nikolai's achievement was unclear⁹. While confirming the miracles performed by the saint, he nevertheless considers Nikolai a "wizard" and a "warlock", acting through "evil powers". Gorsey writes that even during his lifetime Nikolai was considered a saint in Pskov, where he was called Mikula the Saintly, and that this saintliness was connected with the gift of prophecy that was inherent in him, "they considered him an oracle, a holy man": "he was a holy fool, going naked winter and summer alike, suffering the fiercest frost and most terrible heat and doing all kinds of strange things... both the boyars and the people followed him about, both in fear and in respect". Nikolai's nakedness, usual for a fool in Christ, is confirmed by the iconographic tradition, as we see in this description of his appearance from an icon-sampler: "The day of the saintly new miracle worker; his hair is very grey, a beard like Saint Paul's but bald, all naked..."¹⁰.

The first mention of Nikolai as a saint comes in the biography of his contemporary the Pskov hermit, Saint Nikandr. In his youth, before he became a monk, Nikandr, who had lived twelve years alone in the wilderness, came to the city of Pskov. At midday when he was returning from Liturgy

one of the city's streets not far from Church of the Great Epiphany he St. Nikolai who, in his assumed way ("as though making himself vile") took Nikandr by the arm and foretold him the temptations that awaited him in his life in the wilderness to come ("and prophesied to him his compassion in the wilderness")¹¹. If we take into account the dates given in the legend of Nikandr of his sojourn in the wilderness and in the monastery we will see that the meeting with St. Nikolai took place at the end of the 1580's or at the very beginning of the 1590's. This means that Nikolai's holy life lasted more than three and a half decades, and that he was granted the gift of prophecy long before his death. According to a local tradition, St. Nikolai lived not far from Pskov's cathedral of the Holy Trinity, in a house beneath the cathedral belfry. It would appear to be here, in the cathedral square of Pskov's Kremlin, that the events took place which brought Nikolai fame as the patron saint of Pskov. In 1569, the oprichnik troops, headed by Tsar Ivan IV, advanced on Novgorod from the Aleksandrova Sloboda (settlement). Having sacked Tver they killed the saintly Metropolitan Filipp, imprisoned in the Dormition Monastery, the oprichniki approached Novgorod on January 2, 1570, sacking and destroying the towns and villages they passed on the way. The pathologically suspicious Tsar suspected the city of treason. Archbishop Pimen of Novgorod was dethroned and sent into exile. The churches and monasteries of the city were wildly looted, and their valuable relics and valuables taken off to the Aleksandrova Sloboda. The oprichniki robbed and murdered the citizens of Novgorod, torturing and killing clergymen and laymen, women and children. The number of victims rose to between five hundred and a thousand each day. The bodies of the living and the dead were thrown into the river Volkhov. This persecution of the people of Novgorod went on for more than a month. "And us," wrote the chronicler, "was Great Novgorod emptied". Having sacked Novgorod, the Tsar set off for Pskov. Ivan was preparing Novgorod's fate for Pskov"¹². In February 1570, on

Saturday of the first week of Lent, the Tsar stopped at the Monastery of St. Nicholas in Liubyatovo, near Pskov. The Pskov chronicle of the time relates that: "The Tsar, Grand Duke Ivan Vasilievich, arrived... with his oprichniki, with many troops, wishing to sack the city of Pskov like Great Novgorod, he came in great anger, roaring like a lion, and desiring to tear the innocent people to pieces and spill much blood"¹³. Local tradition, confirmed by the inscription on the miracle-working icon of the Liubyatovo Mother of God, says: "In the year 1570... Tsar Ivan Vasilievich, the Terrible, on his way to punish the people of Pskov, spent the night here in the Monastery of St. Nicholas in Liubyatovo; and here during Matins, as he looked upon the miracle-working icon of the Mother of God of Compassion, he became more compassionate of heart and said to his soldiers: 'Blunt your swords on the stones, and let there be an end to killing'"¹⁴. This tradition is confirmed by the Pskov chronicle: when he spent the night in Liubyatovo, the Tsar heard all the bells of Pskov calling the people to Matins, and "his heart softened and became feeling, and he ordered all his soldiers to blunt their swords on the stones, and never to dare to make a single killing in the city". On Sunday morning the Tsar with his troops entered the city. All the inhabitants with their women and children came out into the streets, with each family kneeling at its own gate, bearing bread and salt to meet the Tsar. Local tradition has it that on one of the streets of Pskov St. Nikolai ran towards the Tsar astride a stick, as though on a galloping horse, just like children when they pretend they are riding, and cried to the Tsar: "Ivanushko, Ivanushko, eat our bread and salt, and not our Christian blood!"¹⁵. The Tsar ordered the holy fool to be caught, but the latter had disappeared. However, even if he had forbidden killing, Ivan IV intended to sack the city, and moreover, according to some sources, the bloodshed began all the same. The Tsar entered the Cathedral of the Holy Trinity, listened to a moleben, genuflected before the shrine of Prince Vsevolod-Gavril and, according to the Pskov chronicle,

nicles, expressed his wish to receive the blessing of St. Nikolai. The saint harangued him "with many terrible words" to stop the killings and halt the looting of God's holy churches. But Ivan did not heed him and gave orders for the bell to be taken down from the Trinity Cathedral, whereupon as the saint had prophesied, the Tsar's best horse fell dead¹⁶. One of the chronicles gives us the words of St. Nikolai and his prophecy: when the Tsar came into his cell, he said: "Do not touch us, passerby, and get away from us, you will have nothing to flee on"¹⁷. Local tradition, confirmed by Fletcher's notes, (1588), says that St. Nikolai offered the Tsar a piece of raw meat to eat. "I am a Christian and do not eat meat during Lent", said Ivan. "But you drink human blood," answered the saint¹⁸.

Intimidated by the fact that the prophecy came true and exposed in his evil deeds, Tsar Ivan ordered the looting to stop and fled the city. The German oprichnik who witnessed the event wrote: "As a result of this warning, his fright and this threat, the powerful tyrant... left the city defeated and cowed, as if driven away by an enemy. A penniless beggar had intimidated and driven away a Tsar with many thousands of soldiers at his command..."¹⁹.

Six years later on February 28, 1576, St. Nikolai died and was buried in Pskov's Trinity Cathedral. Up till then this honour had been reserved for none but the princes of Pskov and later, from the founding in 1589 of the Pskov Diocese, for its archbishops. In 1581, before the siege of Pskov by the troops of the Polish king, Stephen Bathory, a vision of the Mother of God with a multitude of the saints of Pskov, praying for the city, was revealed to the blacksmith Dorofei in the Protecting Veil Monastery in Ugol, Pskov; and Nikolai was among the saints²⁰. Through the intercession of the Mother of God and the representations of the saints of Pskov, the siege ended in failure for the enemy, and from that time onwards dates the local veneration of Nikolai²¹.

The relics of the saint lie hidden in the Trinity Cathedral, the main ca-

thedral in Pskov²². After a new cathedral was built on the site of the old in 1699, an oak tomb with his image painted on wood on top was placed on the southern side of the right-hand chapel. Nearby the troparion and kontakion to Saint Nikolai, who "was a holy fool in his life", "was a citizen of the Heavenly Jerusalem" and "transformed the power and the wild thoughts of the Tsar to meekness" are inserted in a special frame, threadded with pearls.

TROPARION TO ST. NIKOLAI

From the Slav people, from the land of Pskov, he was a holy fool in the flesh, and by assuming this holy folly he became a citizen of Heavenly Jerusalem. Thou who rejoicest with the angels, and who took the same name as the myrrh-exuding St. Nicholas, pray Christ our God to grant us great mercy.

KONTAKION

Thou showed thyself a miracle worker, Nikolai, in the face of the power of the Tsar, and transformed his wild thoughts into mercy; this day we pray thee, O saintly one, remain with us, protect us from the wiles of the enemy, for thou art the praise and affirmation of the city of Pskov and all who love Christ.

NOTES

¹ E. E. Golubinsky, *Istoria kanonizatsii svyatyykh v Russkoi Tserkvi* (The History of the Canonization of Saints in the Russian Church), 2nd ed. Moscow, 1903, p. 117.

² *Pskovskie letopisi* (The Pskov Chronicles), Iss series, Moscow-Leningrad, 1941, pp. 115-116.

³ V. N. Lossky, *Ocherk misticheskogo bogosloviya Vostochnoi Tserkvi* (The Mystical Theology of the Eastern Church). *Theological Studies*, No. 88 Moscow, 1972, p. 15.

⁴ Giles Fletcher, *O gosudarstve Russkom* (The Russian State), 3rd ed., St. Petersburg, 1906, p. 101. The almost complete nakedness of the holy fools noted by the author is confirmed by iconographic tradition.

⁵ I. Kovalevsky, *Yurodsiva o Khriste i Khristi radi yurodivyye Vostochnoi i Russkoi Tserkvi* (Holy Folly and Fools in Christ in the Eastern and Russian Churches), Moscow, 1895. G. P. Fedotov, *Svyatye drevney Rusi* (The Saints of Ancient Russia), New York, 1960, pp. 191-204.

⁶ G. P. Fedotov, op. cit., p. 202.

⁷ Ibid., p. 203.

⁸ G. Fletcher, op. cit., p. 101.

⁹ "Zapiski o Moscovii XVI v. Sera Dzheroma Gorseya" (Notes on Muscovy in the 16th Century by Sir Jerome Gorsey), St. Petersburg, 1909, p. 25.

his failure to understand the essence of holy folly is also characteristic of the other Western authors who lived in Russia in the 16th century. The reason for this is that Western confessions have no holy fools. The Germans I. Taube and E. Kruse, also explain the miracles of St. Nikolai as "evil powers". *Russky Istorichesky Zhurnal*, No. 8, Petrograd, 1922, pp. 50-51. In spite of his theological education the Englishman, Fletcher, misunderstands the essence of holy folly and judges it by its external traits, comparing the holy fools with "hymnosophists", i. e. the sages of India, the fakirs, considering them similar "both in their lives and in their behaviour".—Fletcher, op. cit., p. 101. However, their lively observation and the historical detail which has not survived in Russian sources and with which they furnish us serve to make the memoirs of foreigners valuable source-material, for the hagiographer no less than or the historian.

¹⁰ *Svodny ikonopisny podlennik XVIII v.* (Combined Icon-Sampler of the 18th century) from G. Filimonov's list, Moscow, 1874, pp. 40-41. After the words "all naked" this sampler adds: "Some paint him in a shirt". St. Nikolai is shown prayng to the Mother of God barefoot and in a shirt reaching down to his knees. M. Tolstoi. *Svyatyni i drevnosti Pskova* (Shrines and Ancient Places in Pskov), Moscow, 1861, ill. 1.

¹¹ "Zhitie prepodobnogo Nikandra, pustynnika Pskovskogo" (The Life of Saint Nikandr, the Hermit of Pskov). *Pamyatniki drevnei pismennosti i iskussstva*, vol. 157. St. Petersburg, 1904, p. 48.

¹² N. M. Karamzin, *Istoria Gosudarstva Rossiskogo* (The History of the Russian State), Vol. 9, St. Petersburg, 1821, p. 153.

¹³ *Pskovskie letopisi* (The Pskov Chronicles), 1st series, p. 115.

¹⁴ G. Lebedev, *Pogost Liubyatovo*, Pskov, 1887, p. 1. The miracle-working icon of the Mother of God of Liubyatovo painted in the 15th century is now in the Tretyakov Gallery.—V. I. Antonov, N. E. Mneva, *Katalog drevnerusskoi zhivopisi GTG* (A Catalogue of the Ancient Russian Art in the State Tretyakov Gallery), Vol. 1, Moscow, 1963, pp. 191-192.

¹⁵ This tradition was recorded in the 18th century.—N. Ilinsky, *Istoricheskoe opisanie goroda Pskova i ego drevnikh prigorodov*. (A Historical

Description of the city of Pskov and of its ancient surroundings), Vol. 4, Nizhni Novgorod, 1794, pp. 63-64. With his stick St. Nikolai was parodying the horsemen and speaking in rhyme. His actions are "theatrical", like the behaviour of many holy fools. A. M. Panchenko, "Yurodstvo kak zrelischche" (The Visual Aspects of Holy Folly), in *Trudy Odela drevnerusskoi literatury*, Vol. IX, Moscow-Leningrad, 1974. Two Germans, Taube and Kruse, who took part in the campaign on Novgorod and Pskov, also tell of how the saint shouted at the Tsar about the shedding of Christian blood: "Ivashka, Ivashka, how long will you go on shedding innocent Christian blood?" In their version, Nikolai shouts these words from the window of his house.—*Russky Istoricheski Zhurnal*, No. 8, Petrograd, 1922, pp. 50-51.

¹⁶ *Pskovskie letopisi* (The Pskov Chronicles), 1st series, pp. 115-116.

¹⁷ Sokrashchennyi Vremennik do 1691 g. (Brief Almanach to 1691)—S. M. Solovyev, *Istoria Rossii s drevneishikh vremen* (History of Russia since Early Times), Vol. VI, Moscow, 1856, note 94.

¹⁸ M. Tolstoi, op. cit., pp. 35-36. Q. v. G. Fletcher, op. cit., p. 102.

¹⁹ I. Taube and E. Kruse, in *Russky Istoricheski Zhurnal*, No. 8, p. 51.

²⁰ The vision is described in *Povest of Pskovsko-Pecherskom monastyre* and in *Povest ob osade Pskova Batoriem*.—V. I. Malyshev. *Povest o prikhozhdenii Stefana Batoria na grad Pskov* (Account of the campaign by Stephen Bathory against the city of Pskov). Moscow-Leningrad, 1952, p. 112. The same event is depicted on the icon "The Mother of God of the Monastery of the Protecting Veil at Pskov".—M. Tolstoi, op. cit., III, pp. 10-12, ill. 1. This ancient icon was stolen from Pskov during the last war and is now in a private collection in the FRG.—*Ikonen 13 bis 19 Jahrhundert. Katalog*. München, 1969, No. 234.

²¹ At first the feast of St. Nikolai was on December 6, because he bore the same name as Saint Nicholas of Myra in Lycia. M. V. Tolstoi. *Opisanie o rossiiskikh svyatikh...* (Descriptions of the Russian Saints...) Moscow, 1887, p. 51.

²² Archimandrite Leonid. *Svyataya Rus* (Holy Russ). St. Petersburg, 1891, p. 70.

A. VOLGIN



MAN OF ERUDITION AND ENERGY

(Archbishop Dimitriy Sambikin: 1839—1908)

Arzbishop Dimitriy of Kazan and Sviyazhsk, born Dimitriy Ivanovich Sambikin, was so loved by his contemporaries—fellow men of the cloth, the clergy, flock and theologians of the Russian Orthodox Church—during his forty years of service as a pedagogue, scholar and bishop, that his works and his person were constantly described in expressive epithets. And there were many of them: great and renowned among the hierarchs of the Orthodox Russian Church, a sincere man of good council and reason, an unshakeable bulwark of genuinely Orthodox Russian principles, a new man of God. Together these epithets sound like an *axios*, an affirmation of his lasting services to Orthodoxy. Archbishop Dimitriy was a leading hagiologist and historian of the Russian Church. Possessing the ability to speak clearly and penetratingly, multifarious erudition and inexhaustible intellectual energy, he left behind a large number of excellent works in the fields of hagiology and ecclesiastical history.

While still a student at the Voronezh seminary, Dimitriy Sambikin published several historical ethnographic studies. While enrolled at the St. Petersburg Theological Academy he gained nationwide fame when, in 1865, he published his essay: "On the Opening of Libraries in the Villages" in the *Proceedings of the St. Petersburg Literacy Committee* and founded a public library in the settlement of Karayashnik, Voronezh Gubernia, where he was born into the family of an hereditary priest on October 3, 1839. This act of civic consciousness on the part of the student Dimitriy Sambikin was very highly regarded: he was elected a corresponding member of the St. Petersburg Literacy Council.

Upon graduation from the theological academy, Dimitriy Ivanovich accepted



a position as librarian for the Voronezh Public Library, where from the very start he worked persistently and with great pedagogical tact to inculcate and develop the readers' tastes through the Russian classics: Derzhavin, Krylov, Pushkin, Gogol, Goncharov, Turgenev, Nekrasov, Dostoyevsky. He was soon appointed a teacher of general and Russian Church history, liturgics and canon law at his native Voronezh seminary and beginning in October, 1866, he served as priest in the Church of the Nativity of the Mother of God (St. Parasceve's) in Voronezh while retaining his position in the seminary, where he continued to teach Russian and world history, Greek, Latin and practical guidance for village pastors.

A librarian, teacher, priest, instructor, and pastor. Assuming all these

positions in the course of two years, Dimitriy Ivanovich continued to the end of his days to perfect each profession, generously sharing his intellectual and spiritual joys with others.

Father Dimitriy's fame spread: the clergy of the Tambov Diocese, which was usually cautious and unhurried in its evaluations, invited him to become rector of the Tambov seminary.

Here, beginning in May, 1872, Father Dimitriy taught general and Russian church history, homiletics and liturgics, practical guidance for pastors, the history of Russian sermonology, and the Old Believers movement. He remained in the post of rector for eight years. His colleagues and pupils rated his labours highly. Quick, energetic, always ready to help, to explain, to arbitrate, to inspire, tireless in his social activities, Father Dimitriy radiated real Christian charity to such an extent that for several decades thereafter all of Tambov looked back on him with enthusiasm and reverence. Father Dimitriy's kind and radiant energy penetrated everything it touched, uniting desires and efforts, and in particular calling forth lavish donations, thanks to which a superb new building was erected for the seminary to replace the old one, together with a beautiful church which was constructed, fitted out and decorated according to the plans of the rector himself.

In 1877, Father Dimitriy took monastic vows and was raised to the rank of Archimandrite. In 1880, he was summoned to serve to St. Petersburg. In 1881 he was appointed rector of the Voronezh seminary where, as in Tambov, he was an inexhaustible spring of true humanity and high scholarship. On December 6, 1886, he was nominated Bishop of Balakhna and Vicar of the Uglich Novgorod Diocese. The consecration was held on January 4, 1887, in the Cathedral of the Dormition in Moscow. In October of the same year, he was appointed Bishop of Balta and Vicar of the Podolia Diocese. Three years later he became Bishop of Podolia and Bratslav, and in 1896—Bishop of Uver and Kashin. In 1898, he was elevated to the dignity of archbishop. From 1905 till his death he was Archbishop of Kazan and Sviyazhsk.

From the very beginning Archbishop Dimitriy's scholarly activities were informed with the spirit of the words from the Lord's Prayer, "Give us this day our daily bread".

When Dimitriy Ivanovich moved almost straight from the student's bench to the seminary's Department of Ecclesiastical History, there were practically no complete and systematized textbooks for these courses: the history written by Metropolitan Platon of Moscow ended with the year that the Holy Synod was established; Makariy was working on the next volume of his remarkable *History of the Russian Church*; Archbishop Filaret's history was too monumental in scope, and the abridged version was too brief a survey. For that reason when Russian Church history was introduced into the seminary's curriculum, the teachers of this course found themselves in a difficult position. The situation with textbooks on general ecclesiastical history was no better, and this field of activity awaited its tiler and sower. Here Dimitriy Ivanovich was one of the first: throughout his life he was incessantly devoted to Church archaeology, the history of the Russian Church, hagiology, hagiography and ethnography. Fully recognizing the didactic significance of local ecclesiastical history, he examined anew and published the Life of St. Mitrofan of Voronezh and described the life and activity of other Voronezh hierarchs: Veniamin (1724-1743), Kirill (1758-1761), Ioannikiy (1761-1763) and Afanasiy (1799).¹ His descriptions of the Ascension (Korotovansky), Dormition (Valuisky) and Transfiguration (Semilutsky and Belokolodsky) monasteries are excellent.

Continuing to work with local material, Father Dimitriy compiled and published a five-volume *Index of Patronal Feasts in the Voronezh Diocese*, which also includes information on the churches themselves. The basic contents of the *Index*—short stories of the life of Christ, the Mother of God and the saints to whom the churches are dedicated, together with short essays on the history of a number of churches, in particular the Cathedral of the Annunciation in the St. Mitrofan Monastery—constitute pages in the history of the Voronezh Diocese.

Metropolitan Filaret of Moscow once said, "Ecclesiastical history is a common storehouse which provides sustenance not only for the mind, but also for the heart." Here examples of the holy life carry the strongest didactic force. Therefore from the very beginning of his pedagogical and pastoral activities, Father Dimitriy collected, worked over and examined materials on Orthodox hagiography. From 1873 to 1878, he wrote accounts of the lives of many great saints on the pages of the *Tambovskie eparkhialnye vedomosti* (Tambov Diocesan Gazette): Gregory the Great, Demetrius of Alexandria, Patriarch Atticus of Constantinople, the martyrs of Lyons, Lupus of Troyes, Rabbula of Edessa, Hosius of Cordova, Sisinios of Laodicea, martyrs Inna, Pinna, Rimma, Felicity, Potamiena, and Margaret, and Cyril and Methodius, Equal to the Apostles. Father Dimitriy collected materials on Russian hagiology and hagiography with particular diligence, since the saints known and revered in one diocese were virtually unknown in others. The clergy greatly respected the *Paferikon* (Lives of the Holy Fathers) of Kiev and the Solovetsky Islands, and the menologies of Novgorod, Tver, Vologda, Tambov and Voronezh. Collecting and polishing these gems of Russian hagiography, Father Dimitriy produced his most significant work, the fruit of selfless labour, his *Menology of Saints Revered Locally and by the Russian Church as a Whole, and Index of Feast Days in Honour of Icons of the Mother of God and the Saints of God in our Fatherland*. It was initially published as a supplement to the *Tambov Diocesan Gazette* from 1878-1880 (the first edition consisting of five volumes with 215, 250, 441, 282 and 377 pages respectively; hereafter referred to as *Menology*).

The archbishop's interest in hagiography can in large measure be accounted for by the facts of his life. At the age of six he received a present from his grandfather, a menology, which he fervently read and memorized, so that subsequently in the seminary he astounded everyone with his knowledge of the saints' feasts for any day of the year. This menology determined his affections for his entire life, becoming the

"gates of scholarship" for him and exerting a vital influence on the direction of his literary activities, which reached their apex in his own *Menology*.

One of Archbishop Dimitriy's pupils A. A. Tsarevsky, Doctor of Theology and Professor at Kazan Theological Academy summed up the outstanding qualities of the *Menology* in the following words: "The *Menology* is a monumental work of tremendous scholarly interest and extremely important practical significance. By far the richest collection of historical, biographical and bibliographical information on the saints of the Russian Church, the *Menology* is a priceless, irreplaceable reference work which is indispensable for every church historian and scholar dealing with ecclesiastical life in Russia."²

Father Dimitriy's *Menology* is a work of great didactic value. It is accessible, consistent, well-structured, written with a profound grasp of the events, facts and phenomena described, with a clear view of the logical, chronological and ethnographic ties and peculiar features of the object being treated; the *Menology* generously bestows on its readers the joy of knowledge. The mass of information accompanying the principal ideas actively increases the cogency of the work.

For example, after speaking of the Feast of St. George the Victorious, Father Dimitriy provides the following information: "Georgia, which was enlightened by the Christian faith through the work of St. Nina, a relative of St. George the Victorious (cf. Jan. 14), reveres St. George as its patron saint and is even named after him" (*Menology*, Nov. 10).³ In the majority of Western European languages *Gruzia* [the Russian appellation.—Ed.] is called Georgia; the etymology of this name becomes comprehensible upon reading the note contained in the *Menology*.

An account concerning Christmas Eve begins with the following remarks: "Sochelnik (sochevnik), or Christmas Eve, is marked by particularly strict fasting. The Eve of the Feast of the Nativity of Christ is called *sochelnik* or *sochevnik* because on this day the Church Rules prescribe 'boiled *sochivo* or grain cooked with honey...'" (*Menology*, Dec. 24).

In a footnote to the word *sochivo* the author informs us, "Sochivo is the same thing as *kolivo*, i. e., a meagre repast. Literally *sochivo* means dried food consisting of wheat, peas, lentils or barley which is soaked and eaten with or without honey; boiled wheat with honey is called *kutya*. In the decrees of 1530 regarding the refectories of the St. Sergiy and the Tikhvin monasteries, we read what is prescribed for Christmas Eve: crushed grain and juice for dinner." In the Ukraine, Christmas Eve is called *uch Kutya*, and the mandatory dishes are *uzvar* (dried apples, pears and other fruits boiled together) and crushed wheat or barley cooked with honey."

In speaking of the heroic deeds performed by Kosma Minin of Novgorod, Father Dimitriy quotes the following epitaph: "The man who, during the anarchic Time of Troubles, delivered Russia from the Lithuanians and Poles and Russian *vory*" [literally "thieves"—d.]. He adds the explanatory note: "*Vory*, i. e. traitors" (*Menology*, No. 1). This note helps the reader to understand more clearly the meaning of the epitaph, and gives another occasion to refine the semantics of words more precisely. In the *Menology* one can find many pages of valuable factual material of use to ethnographers, literary critics, folklorists and phenologists. In speaking of Epiphany, or Baptism of Our Lord (Jan. 5 and 6), he fills 52 pages with information on "Popular Customs Connected with Epiphany".

No less detailed is the information concerning non-Russian saints especially revered in Russia: the Prophet Elijah, Andrew the First-Called, Nicholas the Miracle Worker, Basil the Great, Gregory of Nazianzus, John Chrysostom, Demetrius of Salonika, Nina of Georgia, Avraamiy of Bulgaria, and others. The author always explains the Russian iconography of feast days and saints recognized throughout the Orthodox world, what churches in Russia are dedicated to them and where they are located. For this reason Archbishop Dimitriy's *Menology* acquires the character of a truly Russian menology in the full sense of the word.

Archbishop Dimitriy published his *Menology* twice, noticeably improving it in form and content and thus attain-

ing a high degree of scholarship and noble simplicity. The perfection of the bibliographic apparatus permits one to use the *Menology* as a reference work. The numbering of instalments begins with September, the first month in the church calendar. At the end of each instalment are various indices: names, subjects, and various annotated indices.

To choose one example in particular, at the end of the second instalment (October), published in 1893 in Kamenets-Podolsk, we find six indices with the following headings:

- (1) Alphabetical index of Russian saints revered throughout Russia.
- (2) Alphabetical index of saints and ascetics revered locally, and also Georgian saints.
- (3) Feasts in honour of our Lord Jesus Christ in the month of October.
- (4) Alphabetical index of icons of the Mother of God whose feasts are celebrated in October.
- (5) Feast of the Protecting Veil of the Most Holy Mother of God and Blessed Virgin Mary.
- (6) Feasts in Russia in honour of saints recognized by all Orthodoxy.

Certain indices present an outline of the subject at hand. For example, the index entitled "Feast of the Protecting Veil of the Most Holy Mother of God and Blessed Virgin Mary" is annotated: it consists of the following seventeen points which designate the subject's components:

- (1) St. Andrew's vision of the Mother of God in the Blachernae church.
- (2) Determining the time this vision took place.
- (3) The absence of the Feast of the Protecting Veil of the Mother of God in Greece.
- (4) The establishment of the same in Russia.
- (5) The time and place of the establishment of this feast.
- (6) A conjecture concerning the establishment of this feast in Russia by Anna, wife of St. Vladimir.
- (7) The identification of the Blachernae icon of the Mother of God with the feast of Her Protecting Veil.
- (8) Concerning the depiction of St. Romanos Melodus on the icon of the Protecting Veil of the Mother of God.

(9) Churches and monasteries of the Protecting Veil in Old Russia.

(10) The Protecting Veil of the Mother of God as a Russian feast in the eyes of Western writers.

(11) The icon of the appearance of the Mother of God to St. Andrew in Constantinople.

(12) The depiction of Starrets Dorothei's vision of the Mother of God with saints of Pskov.

(13) The Russians' special veneration of the Feast of the Protecting Veil of the Mother of God.

(14) On the large number of churches and icons in Russia dedicated to the Protecting Veil of the Mother of God.

(15) Specially revered icons of the Protecting Veil of the Mother of God in Kharkov, Novgorod, the Minsk Diocese, Volyn and Podolia.

(16) Processions held on the Feast of the Protecting Veil in Moscow, St. Petersburg, and the village of Bogolyubovo in the Vladimir Diocese.

(17) The Bogolyubovo Church of the Protecting Veil of the Mother of God.

(18) Celebrations on October 1 in the Moscow Theological Academy in honour of its opening in 1814.

Archbishop Dimitriy's *Menology* is infused with high civic spirit and has actively promoted the historical awareness of the Russian people. His accounts of the lives of Russian saints are often given against an historical background, and his evaluation of the events which tore Russia apart during periods of bloody internecine wars, the cruel years of the Tartar-Mongol yoke, and the Time of Troubles are so tangibly marked by passion that they stun the reader. But the author's voice has a joyful ring when he recounts events thanks to which Russia achieved manhood, defined itself and consolidated its position.

Archbishop Dimitriy's *Menology* is also a wellspring of hagio-bibliographical information. His descriptions of the Lives of the saints are, as a rule, accompanied by lists of relevant sources. His *Menology* is a monumental scholarly, spiritual and civic accomplishment. As an encyclopaedia of the spiritual feats of Russian saints it is a remarkable event in the history of Russian patristic literature, ranking,

for example, with the well-known hagiographical work by the eminent Russian hagiologist, Archbishop Sergius Spassky: *The Complete Menology of the East*.

Archbishop Dimitriy was constantly absorbed in reverential thought concerning the spiritual feats of the apostles; these thoughts evoked deep emotion and manifested the truly profound love in his heart. In 1890, he began to write a major new work called *Synaxis of the Seventy Holy Disciples*.

As St. Luke testifies, besides the Twelve Apostles who accompanied Jesus and became witnesses to His life on earth, Seventy Disciples were chosen by Him to preach the word of Jesus Christ in the cities that He intended to visit (Lk. 10. 1-20).

During the Passion of our Lord Jesus Christ almost all the Seventy were dispersed. After Christ's Resurrection the assembly of the Twelve was made complete when Matthias was picked by lot and a new synaxis of Seventy Disciples came to be created during the subsequent period when Christ's teachings were being spread, thanks to the activities of the Twelve Apostles and St. Paul.

Archbishop Dimitriy's *Synaxis of the Seventy Holy Disciples*, published in Tver in 1901-1902, opens with an account of the activities of the Apostle Paul—his disputes with the gentiles, his sermons, prayers, conversion of the gentiles, the history of his epistles and their contents. This account serves as the chronological and theological foundation for the seventy separate essays devoted to the acts of the Holy Disciples. The historical and theological significance of these sketches was determined above all by the fact that information regarding the Seventy Disciples available to theologians at the time was either contradictory or too brief and sketchy, or insufficiently reliable. For example, Eusebius of Caesarea (3rd-4th c.), St. Epiphanius of Cyprus (4th c.) and St. John of Damascus (8th c.) believed that there were more than seventy. There was no concurrence on the names of the seventy Holy Disciples. Their names were first brought together in the well-known list of St. Dorotheus. But this list, at first considered trustworthy because it bore the name of an authoritative Church

ather of the 4th century, was later revised when it was determined that the list was compiled after the death of St. Dorotheus. There was no concurrence on how many of those disciples chosen by the Saviour Himself as part of the first apostolic assembly became part of the second, and how many in the second assembly were eyewitnesses to the Word.

Archbishop Dimitriy believes that the names of the Seventy Disciples should be headed by that of St. James, the Brother of our Lord, who possessed great authority: the Apostle Paul himself came to him with an account of his preaching. The second name mentioned by Archbishop Dimitriy is that of St. Mark the Evangelist, the companion and spiritual son of St. Peter. The third name is that of St. Luke, St. Paul's companion. Archbishop Dimitriy recalls that in accordance with Church Tradition, St. Luke was one of the Saviour's disciples and entered the ranks of the first assembly of the Seventy Disciples. Further on, Archbishop Dimitriy provides the following names from this list: Cleopas (the younger brother of St. Joseph the Spouse); Simon, or Simon (the son of Cleopas and Mary the wife of Cleopas); Joses, or Joseph Barnabas; Joses, or Joseph Barsabas (the son of St. Joseph and brother of James, Judas Barsabas and Simon); Judas Barsabas (the son of St. Joseph and brother of James, Joseph and Simon). The information provided by Archbishop Dimitriy is arranged in precisely organized subjects that have the form of sketches or essays.

When one reads the *Synaxis of the Seventy Holy Disciples* one cannot help but note the compositional feature of this monograph. In essence it is an extremely detailed description of the life and activities of the Apostle Paul, for almost all the Seventy Disciples were either his companions (Barnabas, Luke, Timothy, Silas, Crescence) or people who were converted to Christianity through his efforts (Epaphroditus, Clement, Jason, Aristarchus, Sosipater, Aquila, Priscilla, Onesimus, Crispus, Stachys). The *Synaxis* is also a martyrology, for almost all the Disciples, including St. Paul himself, were martyred for preaching the word of Christ.

Archbishop Dimitriy's works are such that one puts total trust in him as a scholar because he deals so precisely with his subjects and his argumentation is so weighty and convincing. His style is warmly conversational combined with marvellous scholarliness which one encounters on every page. We would like to offer by way of illustration the first third of his account concerning St. Barnabas:

"St. Barnabas' first name was Joses, or Joseph, and he was surnamed Barnabas by the Holy Apostles because of his fervent love for Christ and his generous donations to the first Christian community. St. Luke writes, *Neither was there any among them [believers in Christ] that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.* And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, *The son of consolation*), a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet (Acts 4.34-37). St. Barnabas was a disciple of Jesus Christ and was counted among the number of the Seventy [the first assembly—V. B.]; it may be that because of his early calling he was regarded as first among the Seventy [the second assembly—V. B.]: "Thou wast the Lord's true servant, the first among the Seventy Disciples" (Kontakion for the June 11 service). And St. Dimitriy of Rostov writes, "This Joseph was counted first among the Seventy and renamed Barnabas by the Holy Apostles" (Chetyi Minei, June 11). According to Clement of Alexandria, St. Epiphanius of Cyprus and others, Barnabas was sent as a young man from Cyprus to Jerusalem by his parents to study there; together with Saul (the Apostle Paul) he was instructed by the renowned Jewish scholar Gamaliel (Acts 22. 3). Barnabas's married sister Mary, the mother of John Mark, was in Jerusalem (Acts 12. 12); she had her own home where Barnabas probably lived. In *Acta sanctorum, 11 Junii*, we are informed that

St. Barnabas converted his sister to Christianity. Thanks to Barnabas the former persecutor of the Christians, Saul, and then the Chosen vessel of Divine Grace, Paul, entered the community of Jesus Christ's disciples. Barnabas and Saul laboured together for a year, preaching Christ in Antioch and instructing a large number of men in the truths of the holy faith; these were the first believers to be called Christians (Acts 11. 26).⁴

Archbishop Dimitriy wrote many works devoted to Rissian Church history and archaeology.

His interest in local Church tradition was vital and concrete. His diligence in studying this particular area was truly astonishing. For example, as Vicar of Podolia Diocese he travelled about constantly, visiting all the noteworthy places; he himself set up many chapels and churches, located and collected the bones of martyred Christians and solemnly conducted their burial; on the ruins of the ancient Bakotsky Monastery on top of a cliff he constructed a new one and consecrated it; he established a depository in Kamenets-Podolia for early monuments of faith and piety; he opened many new libraries, parish and Sunday schools throughout the diocese.

He carried out work on the same impressive scale in the Tver Diocese; here he formed a diocesan Historical Archive Committee. He wrote many essays concerning the results of his archaeological research. Thematically they are of local significance, but their scholarly worth is like a stone laid at the foundation of Rissian Church history. While he was Bishop of Tver and Kashin he published the results of his archaeological research in a monograph entitled: *Materials on the History of the Tver Diocese: Non-Functioning Monasteries*. In this work he restored the face of 124 monasteries, many of which were only vaguely recollected by the people. Contemporary researchers of the Tver Region will find much historical, ethnographic and archaeological material in such monographs by Archbishop Dimitriy as *The Town of Torzhok, Its Churches and Monasteries, Sts. Efrem and Arkadiy Novotorzhsky and the Blessed Youth*

Georgiy (Yuriy); Patronal Feasts of Tver, and The Tver Paterikon.

The clearest expression of Archbisop Dimitriy's devotion to the Church was his love of divine service, which he celebrated simply and unaffectedly.

In taking leave of the archbishop Professor A. A. Tsarevsky of the Kazan Theological Academy used the following words in his parting address: "His whole life, a life of lucidity and purity, a life full of lofty Christian idealism yet at the same time always down to earth, almost never afforded him personal happiness, but was one of continuous painstaking labour and spiritual endeavours, one for the sake of others and for the Church of Christ."

Archbishop Dimitriy's scholarly activities invariably won the admiration of his contemporaries. He was a member of many scientific societies, commissions, and committees, and was an honorary member of all the theological academies; in 1904 the Council of the St. Petersburg Theological Academy conferred on him the degree of Doctor of Ecclesiastical History.

Archbishop Dimitriy's scholarly work, permeated with devotion to the Church, astonishes one with its breadth and exceptional productivity, as evidenced by the bibliography of his works presented below.

The Works of Archbishop Dimitriy

Theology

(1) *Sravnitelnoye obozrenie ucheniya o pervom rodnom grekhe v khristianskikh obshchestvakh* (A Comparative Survey of the Doctrine of Original Sin in Different Christian Communities). Magister's thesis, VEV, 1879.

Hagiology and Hagiography

(2) *Mesyatseslov svyatyykh, vsei Russkoj Tserkovyu ili mestno chtimykh, i ukazatel prazdnestv v chest ikon Bozhiei Materi i svatyykh ugodnikov Bozhiikh v naszem Otechestve* (A Menology of Saints Venerated by the Whole Russian Church or Locally, and an Index of Feasts in honour of the Mother of God's Icons and Saints of God in our Fatherland), 1st ed., Tambov, 1878-1882; 2nd ed., revised and enlarged, Kamenets-Podolsk, 1893-1896; from 1897 on, Tver (supplement to the *Tverskie eparkhialnye vedomosti*).

(3) *Sobor svatyykh 70 apostolov* (Synaxis of

70 Holy Disciples), 1st. ed., Tver, 1900-1902; *Pravoslavnyi sobesednik*, Kazan, 1906; 2nd ed., Kazan, 1907.

(4) *Zhitie sv. Mitrofana Voronezhskogo* (The Life of St. Mitrofan of Voronezh), Voronezh, 189 (1st ed.); 1885 (2nd ed.).

(5) *Slovo v den Useknoveniya glavy sv. Ioanna Predtechi* (A Homily on the Day of the Beheading of St. John the Baptist), VEV, 189, 18.

(6) "Svyatitel Pitirim, vtoroi episkop Tambovsky" (St. Pitirim, the Second Bishop of Tambov), VEV, 1870, 2.

(7) "Sv. Dimitriy Aleksandriyskiy" (St. Demetrius of Alexandria), TEV, 1873, 1.

(8) "Attik, patriarch Konstantinopolskiy" (Patriarch Atticus of Constantinople), TEV, 1873, 2.

(9) "Sv. much. Felitsitata", TEV, 1873, 2.

(10) "Lionskie mucheniki" (Martyrs of Lyons), V, 1873, 9, 10.

(11) "Sv. Potamiena" (St. Potamien), TEV, 1873, 11.

(12) "Sv. Lup, episkop Troenskiy" (St. Lupus, Bishop of Troyen), TEV, 1873, 12.

(13) "Sv. Ravvula Edesskiy" (St. Rabulla of Edessa), TEV, 1873, 13, 14.

(14) "Sv. Osiya Kordubskiy" (St. Hosius of Cordova), TEV, 1873, 15, 16.

(15) "Sv. Margarita" (St. Margaret), TEV, 1875, 12.

(16) *Sv. Sisiniy Laodikiyskiy* (St. Sisinnios of Laodicea), TEV, 1876, 18.

(17) *Sv. mucheniki Inna, Pinna, Rimma* (Martyrs Sts. Inna, Pinna, Rimma), TEV, 1878, 6.

(18) *Sv. Grigoriy Dvoyeslov* (St. Gregory the Great), TEV, 1873, 4-7.

(19) *Svyatye Kirill i Mefodiy* (Sts. Cyril and Methodius), VEV, 1883, 6, 7.

(20) "Svyatoi velikomuchenik Dimitriy Mirotoevyi, Solunskiy chudotvorets" (Megalomartyr Demetrius, the Miracle Worker of Salonika, the Myrrh-Exuding), *Podolskie eparkhialnye vedomosti*, 1894.

(21) *Prepodobnye Efrem i Arkadiy Novotorzhskiye blazhennyyi otrok Georgiy (Yuriy)* (Sts. Efrem and Arkadiy Novotorzhsky and the Blessed Youth Georgiy [Yuriy]), Tver, 1903.

(22) "Patriarkh Germogen, byvshiy mitropolit kazanskiy" [1589-1606] (Patriarch Germogen, the Former Metropolitan of Kazan), *Izvestiya po Kazanskoi eparkhii*, 1906.

(23) "Svyatoi Ioann Zlatoust" (St. John Chrysostom), *Izvestiya po Kazanskoi eparkhii*, 1906.

(24) *Tverskoi paterik* (The Tver Paterikon), Kazan, 1907, in *Pravoslavnyi sobesednik*, 1907, 6.

(25) *O svyatyykh apostolakh* (On the Holy Apostles). Manuscript.

Church Rules and Liturgics

(26) "Tserkovno-istoricheskie vospominaniya po povodu prazdnika Rozhdestva Presvyatoi Bogoroditsy" (Ecclesiastical and Historical References in connection with the Nativity of the Most Holy Mother of God), VEV, 1871, 18.

(27) "Kratkie svedeniya o mestno chtimykh svyatykh podvizhnikakh blagochestviya, krestnykh khodakh i prazdnestvakh v Tambovskoi eparkhii" (A Short Account of Locally Revered Pious Ascetics, on Ecclesiastical Processions and Festivities in the Tambov Diocese), TEV, 1875, 1876.

(28) "Blagoveshchenie" (The Annunciation), TEV, 1876, 6-8.

(29) "Vvedenie vo khram Presvyatoi Bogoroditsy" (The Presentation of the Most Holy Mother of God to the Temple), TEV, 1876, 23.

(30) "Rozhdestvo Presvyatoi Bogoroditsy" (The Nativity of the Mother of God), TEV, 1876, 33.

(31) "Vozdvizhenie Chestnogo Kresta Gospodnya" (The Exaltation of the Holy Cross of the Lord), TEV, 1876, 23, 24.

(32) "Rozhdestvo Spasitelya" (The Nativity of the Saviour), TEV, 1877, 1-5.

(33) "Sretenie Gospodne" (The Presentation of the Lord), TEV, 1877, 6, 7.

(34) "Ob imenakh, davaemykh pri svyatym Kreshchenii" (On Baptismal Names), TEV, 1878.

(35) "Zapiski po liturgike" (Essays in Liturgy), TEV, 1878.

(36) "Ukazatel khramovykh prazdnestv Voronezhskoi eparkhii" (An Index of Patronal Feasts in the Voronezh Diocese), Installments 1-4. Supplement to *Voronezhskie eparkhialnye vedomosti*, 1883-1885.

(37) "Ukazatel prazdnikov, sovershaemykh tolko v Nizhнем Novgorode" (An Index of Ecclesiastical Festivities Held Only in Nizhni Novgorod), *Adres-Kalendar Nizhegorodskoi gubernii*, 1888.

(38) *Ukazatel khramovykh prazdnikov Tambova i Tveri* (An Index of Patronal Feasts in Tambov and Tver) [Unfinished manuscript].

(39) *Sluzhba 70 svyatym apostolam* (Service to the 70 Holy Disciples), Kiev, 1900.

(40) *Sluzhba svyatym 12 apostolam* (Service to the 12 Holy Apostles), Kiev, 1900.

(41) "Khramovye prazdniki v Tveri (sentyabr-noyabr)". *Sbornik statei i dokumentov, izdannykh Tverskim Istoriko-arkheologicheskim komitetom za 1-VI god* (Patronal Feasts in Tver, September to November; A Collection of Documents Published by the Tver History and Archival Committee in Its First Year), Tver, 1903.

(42) *Akafist sv. Ioannu Zlatoustu* (Akathistos to St. John Chrysostom), St. Petersburg, 1907.

(43) *Sluzhba svyatym Tverskoi eparkhii [sovershaetsya v voskresnyi den mezhdju 30 avgusta i 8 sentyabrya]* (Service to the Saints of the Tver Diocese, Celebrated on Sunday Between August 30 and September 8), Manuscript.

Russian Church History and Archaeology

(44) "Rozhdestvo-Bogorodskaya tserkov g. Voronezha" (Nativity of the Mother of God Church in Voronezh), VEV, 1868, 13, 14, 15, 16-22.

(45) "Korostoyanskiy Voznesenskiy monastyr" (Korostoyansky Ascension Monastery), VEV, 1869, 6, 7, 9.

(46) "Valuiskiy Uspenskiy monastyr" (Valuisky Dormition Monastery), VEV, 1869, 20, 21.

(47) "Belokolodskiy Preobrazhenskiy monastyr" (Belokolodsky Transfiguration Monastery), VEV, 1870, 12, 13, 23; 1871, 1-14; 1882, 2, 5, 19.

(48) "K istorii osvyashchenia tserkvi v Rossii" (A Contribution to the History of Consecration of Churches in Russia), TEV, 1877, 16, 17.

(49) "Semilutskiy Preobrazhenskiy monastyr" (Semilutsky Transfiguration Monastery), VEV, 1884, 15, 17.

(50) "Istoricheskie svedeniya o tserkvakh v Voronezhskoi gubernii" (Historical Data on Churches in the Voronezh Gubernia), Voronezh, 4 books, 1884-1885.

(51) *Materialy dlya istorii Tverskoi eparkhii. Uprazdnennye monastyri* (Materials Towards a History of the Tver Diocese. Non-Functioning Monasteries), Tver, 1898.

(52) *Gorod Torzhok, ego tserkvi i monastyri* (The Town of Torzhok, Its Churches and Monasteries), Tver, 1903.

(53) "Zhizn i deyatelnost Voronezhskogo episkopa Veniamina (1724-1743)" (Life and Activities of Bishop Veniamin of Tambov), VEV, 1869, 3.

(54) "Zhizn i deyatelnost Voronezhskogo episkopa Ioanna (1761-1763)" (Life and Activities of Bishop Ioann of Voronezh), VEV, 1869, 4.

(55) "Zhizn i deyatelnost Voronezhskogo episkopa Afanasiya (1799)" (Life and Activities of Bishop Afanasiy of Voronezh), VEV, 1869, 5.

(56) "Zhizn i deyatelnost Voronezhskogo episkopa Lva (1727)", (Life and Activities of Bishop Lev of Voronezh), VEV, 1869, 20.

(57) "Zhizn i deyatelnost Voronezhskogo episkopa Kirilla" (Life and Activities of Bishop Kirill of Voronezh), VEV, 1869, 21.

(58) "Vospitanniki Kievskoi dukhovnoi akademii (1819-1869), postupivshie iz Voronezhskoi dukhovnoi seminarii" (Kiev Theological Academy Students That Came from the Voronezh Theological Seminary), VEV, 1869, 22, 24.

(59) "Chteniya po Russkoi tserkovnoi istorii za sinodalnyi period" (Lectures on Russian

Church History: the Synodal Period), TEV, 1874, and a separate offprint.

(60) "Ioannikiy, pervyi rektor Tambovskoi seminarii" (Ioannikiy, the Tambov seminary First Rector), TEV, 1877, 10, 11.

(61) "Filaret, arkhiereiskiy Chernigovskiy (Archbishop Filaret of Chernigov), TEV, 1877, 10.

(62) "Starinnyye seminarskie disputy" (Disputations in the Seminaries of Old), TEV, 1879, 1-4.

(63) "Stoletniy yubilei Tambovskoi seminarii" (Tambov Seminary's Centenary), Tambov, 1879.

(64) "Spiski okonchivshikh kurs v Tambovskoy dukhovnoi seminarii s 1780 po 1880 g." (List of Tambov Theological Seminary Alumni, 1780 to 1880), TEV, 1879.

(65) *Dimitriy Ivanovich Uspenskiy. Biograficheskiy ocherk* (D. Uspensky: An Outline Biography), Tambov, 1879.

(66) "Vospominaniya o Serafime, arkhiereiskop Voronezhskom" (Reminiscences of Archbishop Serafim of Voronezh), VEV, 1880, 2.

(67) "Rektory Tambovskoi seminarii" (Tambov Seminary Rectors), TEV, 1882.

(68) "Rektory Voronezhskoi seminarii" (Voronezh Seminary Rectors), VEV, 1885.

(69) "Ob otносении Petra Pervogo k Mitrofanu Voronezhskomu" (Peter I's Attitude to Mitrofan of Voronezh), VEV, 1885.

(70) *Ob ierarkhakh Tverskoi eparkhii* (Bishops of the Tver See), Manuscript.

NOTES

¹ For publication data concerning the works of Archbishop Dimitriy mentioned here and elsewhere in this essay, see the bibliography of his works which concludes this study.

² His Grace Archbishop Dimitriy of Kazan and Sviyazhsk (1839-1908). Kazan, 1908, p. 74.

³ Here and subsequently dates are given in the Old Style.

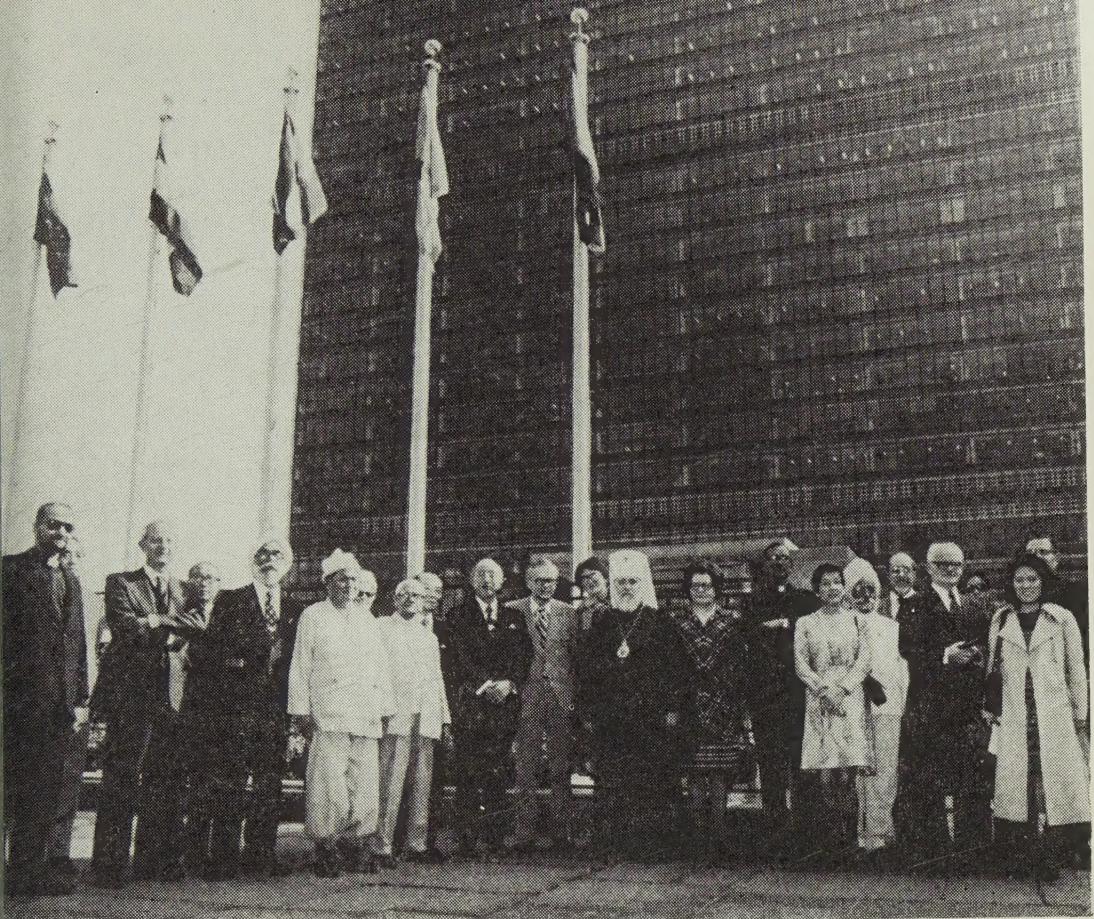
⁴ Archbishop Dimitriy Sambikin. *Sobor svyatyykh 70 apostolov*, Kazan, 1907, p. 30.

⁵ This list of works by His Grace Archbishop Dimitriy is by no means complete: he himself did not make an inventory of his own publications. His works were printed primarily in the diocesan gazettes of Voronezh, Tambov, Podolsk and Tver, in the newspaper *Don*, and the provincial gazettes of Voronezh and Tambov. He published a tremendous amount, and often anonymously— anonymity, in fact, was a matter of principle with Archbishop Dimitriy. One, for example, when the editor of the *Pravoslavnyi sobesednik* (The Orthodox Interlocutor) signed one of Archbishop Dimitriy's essays with the author's name, he complained quite strongly and for a long time thereafter could not forget about the incident, as though it were a bitter insult.

The following abbreviations are used in the bibliography: VEV—*Voronezhskie eparkhialnye vedomosti* (Voronezh Diocesan Gazette) and TEV—*Tambovskie eparkhialnye vedomosti* (Tambov Diocesan Gazette).

VLADIMIR BALUDA





Participants in the Board of Directors' meeting of World Religions for Peace before the UN Headquarters buildings in New York City

See p. 11



An honorary medal of the Soviet Peace Fund being presented to Metropolitan Serafim of Krutitsy and Kolomna, September 28, 1975

